THE BOOK OF LIFE

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EARLY DAYS OF ISRAEL, DAYS OF THE KINGS OF ISRAEL,
ADULT CLASSES AND HOW TO
TEACH THEM

VOLUME ONE

BIBLE TREASURES

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INTRODUCTION

THE Bible is the greatest book in the world. It is the divinely inspired record of the dealings of God with men through the centuries. It is not like an ordinary book; its importance may not be overestimated. To be of any value to the individual and to the world, however, the book must be read. The aim of the editors of The Book of Life is to get the Bible read, to help people to read it and to understand it, to appreciate it and to enjoy it. "Whither shall we go?" said the disciple of Jesus; "Thou hast the words of Eternal Life." The Book of Life, "the words of eternal life"; these are not simply in the Bible, they are the Bible. It must be remembered that these words of eternal life were not all originally in a book. Some were written down, but almost the entire Bible was spoken before it was written. It was spoken by men of spirituality, of originality, of power, men who walked with God: the prophets who spoke with passionate earnestness the great messages of God; Jesus, from whose lips the words of eternal life came in their original freshness and grace and charm; Paul, who spoke to all men, in all places in the wide Roman Empire, in the mountains of Galatia and in the Imperial City. The later generations, and especially in our remote day and place, are at a very great disadvantage because they must read what was originally spoken with vividness and power. In the ordinary printed Bible, the background is missing. The personality of the speaker, the country of the speaker, the hills of Galilee, the streets of Jerusalem, the great nations which imperilled the life of the Hebrew people:

Egypt, Assyria, Babylon, Persia; the later empires, Greece and Rome, the scene of the spread of Christianity — these are missing. It would not be of much interest to read the impassioned speeches of Patrick Henry and John Adams and Edmund Burke unless we knew something about the history of the American Revolution. It very greatly adds to our appreciation and understanding of the sermons of Amos and Isaiah to know something of the great empires which were the foes of Israel and to understand the social conditions of the times.

The editors of The Book of Life have tried to put these things back into the picture, to use every possible plan and device and piece of historical information to make the Bible a real and living book. They have not added anything to the Bible — no man can do that. They have simply attempted to restore the conditions, to illustrate the sacred text, to make the Bible live again for this generation.

The editors do not claim to have done anything entirely new or original. Illustrated Bibles have been in existence from the earliest times. Many of the best editions of Luther's day and of the Puritan times were illustrated and annotated. The editors claim simply to have done this important work for our own day and generation, for the children and the men and women of to-day, the earnest devout people who know the value of the Bible, who long to possess it and to have their children possess it. To the great army of such men and women, to the advancing hosts of the young people of our country, The Book of Life is dedicated.

The main features of the work are these:

1. **The Text** is the "Authorized," "King James" version, incomparably, even for our modern days, the best reading version of the Bible, the best to convey to

the mind the splendid and stately imagery of the original translation of the days of King James. The language has, of course, changed since those days and a vocabulary of obsolete words and phrases, with the important changes made by the "new version," is provided.

2. **Arrangement.** The arrangement is both chronological and logical. The history moves on without a break, but selections of the same general literary type are grouped together. Each volume is subdivided into periods convenient for reading and study. The annoying chapter and verse subdivisions, no part of the original text, are omitted, but references to chapter and verse are provided at the end of each section. Each section is provided with questions and notes.

3. **Introductory and Explanatory Notes.** The text is accompanied by brief introductory and explanatory notes which will be found helpful, it is believed, for the understanding of the text. They are in effect a brief commentary and Bible dictionary for ready reference, not superseding more elaborate works, but invaluable to those who do not possess such works as well as to those who do. These notes are absolutely without sectarian or theological bias. They do not champion any theory. They fairly state, when there is any doubt, both sides of scholarly opinion.

4. **Pictures.** It is confidently believed that no work on the Bible has ever brought together a collection of pictures so educational and stimulating. These pictures, over seven hundred in number, have been chosen not simply because they were "modern" or "pretty," but for their educational value, because they actually illustrate the Bible, because they give the background against which the Bible heroes, prophets, and saints

walked and spoke, lived and died, for God and Truth and Country. This great collection of pictures may be classified as follows:

(1) **Geographical Pictures** illustrating the actual scenery of the Holy Land — "the Fifth Gospel" as it has been called—and the other countries with which the Bible narrative makes contact.

(2) **Archæological Pictures.** The spade of the explorer has been the great instrument for the recovery of data confirming and illustrating Biblical material. The treasures of two of the greatest museums of the world, the Metropolitan and the British, have been freely used through the courtesy of the Directors.

(3) **Colored Pictures** photographed directly from the old masters by a new process. The photographs from the old masters, not in color, were obtained from the great European Galleries directly or through the official photographers and are authorized reproductions. The work contains a very complete history of Christian Art from the first rude symbols of the Catacombs down to the work of modern English, French, and American masters.

It was fourteen hundred years before the Church of Christ founded by Paul and the Apostles became divided and modern church history began. Modern conditions have prevailed for only six hundred years. The first fourteen centuries, of which the entire Church is the heir, were full of heroism and devotion, the age of the "noble army of martyrs," of growth and development. During this period, the Bible was known to the people chiefly through Christian Art. Early Christian Art thus affords a wonderful commentary not only upon the Bible but upon a greatly neglected period of history, and is a source of information and pleasure.

4. **Maps.** Colored maps, often confusing because of so many names in small type, have been discarded in favor of a series of nearly forty outline maps, showing clearly the immediate localities which are mentioned in the text.

5. **Poems and Hymns.** Some of the great poems and hymns upon Bible subjects have been added in appropriate places.

6. There are many references throughout The Book of Life to material to be found in different volumes of the set. These are indicated in this way: 2:125, which means that the material may be found in Volume 2, Page 125.

ACKNOWLEDGMENTS

We gratefully acknowledge our indebtedness to the following: Professor Lewis Bayles Paton, D.D., Professor of Old Testament Exegesis, Hartford Theological Seminary; Professor Edgar J. Goodspeed, Ph.D., Professor of Biblical Greek in the University of Chicago; Professor Elihu Grant, Ph.D., Professor of Biblical Literature, Haverford College; Professor Henry Thatcher Fowler, D.D., Professor of Biblical Literature, Brown University; Reverend Charles W. Gilkey, D.D., of Chicago; Mr. and Mrs. W. A. Pottenger, of Chicago, Mr. Charles F. H. Crathern, Jr., for the use of valuable pictures of Palestine; The Reverend Willard F. Pratt for the use of the picture of a missionary pageant in the Stoughton Street Baptist Church of Boston; the Misses Stevens and Boult of Pomfret, Connecticut, and the editor of "Country Life" for the use of a picture of the Nativity Play given at Pomfret; Mrs. A. Starr Best, of Chicago, for very kind permission to use photographs of the work of the "Pilgrim Players" of the First Congregational

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To Professor Robert Seneca Smith, Mrs. Irving F. Wood, Miss Constance Wood, Miss Edna Wood, Miss Clara Bodman Hawks, Miss Louise Marshall Hall, appreciation is expressed for efficient editorial assistance.

PREFACE

"BIBLE TREASURES" is a collection of stories, poems, hymns, songs, and pictures, carefully graded and arranged material, which is intended especially for the younger members of the family circle, but full of interest to old and young. The stories in Part I are simply told in a carefully selected vocabulary. The children who read at all can read them for themselves.

The stories in Part II are still simple and direct, but the vocabulary is a little more extended. The pictures are especially chosen with reference to the character of the book. Child life, manners and customs, not only of Palestine, but of the great nations so closely related to Hebrew history, are illustrated: wooden dolls, marbles, animals from old Egypt, boys playing hockey, girls of Nazareth, children of Bethlehem and Jerusalem of the present day. A series of water colors by Miss Grace Barron of Boston, Massachusetts, charmingly illustrates the simple stories. Miss Mildred Hinman of Falls Church, Virginia, and Washington, D. C., one of our talented young American composers, contributes a series of songs for young children, not catchy music with doggerel rhymes, but genuine music which will help to cultivate the taste of children for the best. The words are carefully chosen from old hymns, carols, and poetry. The little history of the Hebrew people at the end of the volume is intended to serve both as a review and an introduction to the other volumes, which will be convenient for reference. It is hoped that this entire volume may be a veritable "treasure house" of education and inspiration.

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PART I

FIRST BIBLE READER

INFANT IN SWADDLING CLOTHES

By Andrea della Robbia (1400–1482)
Florence, Italy
From a Photograph in Color

BETWEEN the arches of the colonnade of the Spedale degli Innocenti (Foundling Hospital) in Florence, there are medallions in terra cotta and white on a blue background by Luca della Robbia, whose terra cotta figures possess great interest and charm. These "bambini" of the Florence Foundling Hospital are the most delightful work of the master.

Stories for Very Little Children

live	home	is	my
our	father	mother	and

My home.
I live in my home.
My father lives in my home.
My mother lives in my home.
It is our home.

Like as a father pitieth his children, so the Lord pitieth them that fear him.—*Psalms 103:13.*

Our Father which art in heaven, hallowed be thy name.
—*Matthew 6:9.*

they loves made them we

My father loves me.
My mother loves me.
They made my home.
They love me.
I love them.
We love our home.

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.—*Exodus 20:12.*

For I was my father's son, tender and only beloved in the sight of my mother.—*Proverbs 4:3.*

Holy Family

By Maratta, Carlo (1625–1713)
In the Vatican Gallery, Rome, Italy
Color Photograph by Alinari Brothers,
Florence, Italy

In this group the mother's face, very tender and beautiful, is of the Italian type. Joseph, with a fine, serious face, is holding in his palm strawberries, and the Child has another in his left hand. They seem to be partaking of a meal. The mother holds a saucer in her hand; a basket and a jar are in the left-hand corner of the picture. Behind them an angel holds flowers and branches in his hands, perhaps a wreath or crown. Others are singing from a book. How do we know that the Holy Family is in Egypt?

brother sister wants

My brother lives in my home.
My sister lives in my home.
God loves my brother.
God loves my sister.
God wants me to love my brother
and my sister.

We love him because he first loved us.—*I John 4:19.*

Let us love one another; for love is of God.—*I John 4:7.*

see	God	can
not	both	too

I can see my father.
I can see my mother.
They both love me.
I can not see God.
He loves me, too.
God wants me to love my father
and my mother.

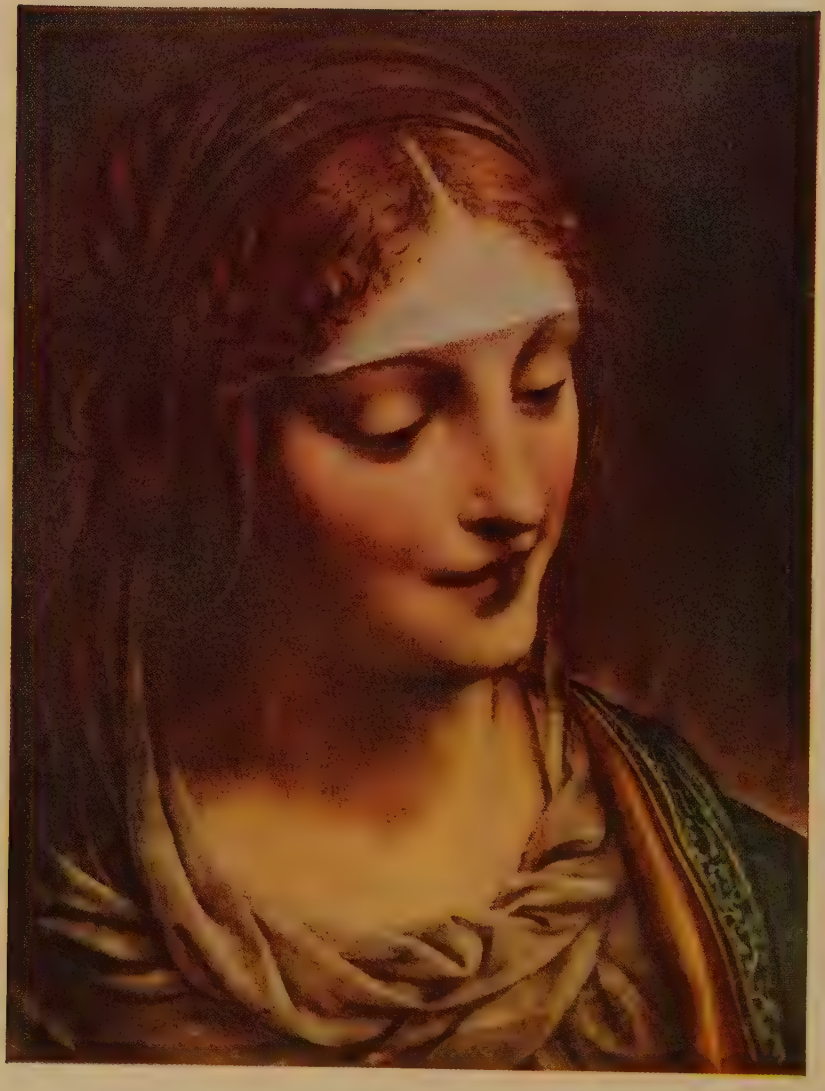
God is love.—*I John 4:8.*

Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.—*Matthew 18:10.*

THE MADONNA

By Luini, Bernardino (1475–1533)
In the Gallery Ambrosiana, Milan, Italy
From a Color Photograph

THE LOVELY head of the Madonna in the "Holy Family" by Luini.



MY MOTHER

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses prest?
My Mother.

When sleep forsook my open eye,
Who was it sung sweet hushaby,
And rocked me that I should not cry?
My Mother.

Who sat and watched my infant head,
When sleeping on my cradle bed?
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My Mother.

Who dressed my doll in clothes so gay,
And taught me pretty how to play,
And minded all I had to say?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My Mother.

Who taught my infant lips to pray,
And love God's holy book and day,
And walk in wisdom's pleasant way?
My Mother.

And can I ever cease to be
Affectionate and kind to thee,
Who was so very kind to me,
My Mother?

Ah! no, the thought I cannot bear,
And if God please my life to spare,
I hope I shall reward thy care,
My Mother.

When thou art feeble, old, and grey,
My healthy arm shall be thy stay,
And I shall soothe thy pains away,
My Mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,
My Mother.

—*Ann Taylor.*

Do you know how many children
Go to little beds at night,
Sleeping there so warm and cozy
Till they wake with morning light?
God in heaven each name can tell,
Knows them all, and loves them well.

gave give food good able

My father and my mother gave me my home.
My father and my mother give me my food.
They want me to be good.
God made my father and mother able to give me my home.
God made them able to give me food.
God wants me to be good.

Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—*James 1:17.*

very us thank things you

God is very good to us.
God loves us all.
Brother, sister, father, mother, God loves us all.
God gives us all the good things we have.
We will thank him for all he gives us.
We will thank him that he loves us.
We will say, "Thank you, God, for all you give us."

Giving thanks always for all things unto God in the name of our Lord Jesus Christ.—*Ephesians 5:20.*

kind help ask

God loves me.
God wants me to love him.
God loves my father and mother.
God wants me to love my father and mother.
God loves my brother and sister.
God wants me to love my brother and sister.
God is kind to me.
God wants me to be kind to all in my home.
We will ask him to help me to be kind.
"God, help me to be kind to my brother and sister, and to all in my home."

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—*Ephesians 4:32.*

house	wood	stone	where
men	bricks	from	get
make	many	trees	what

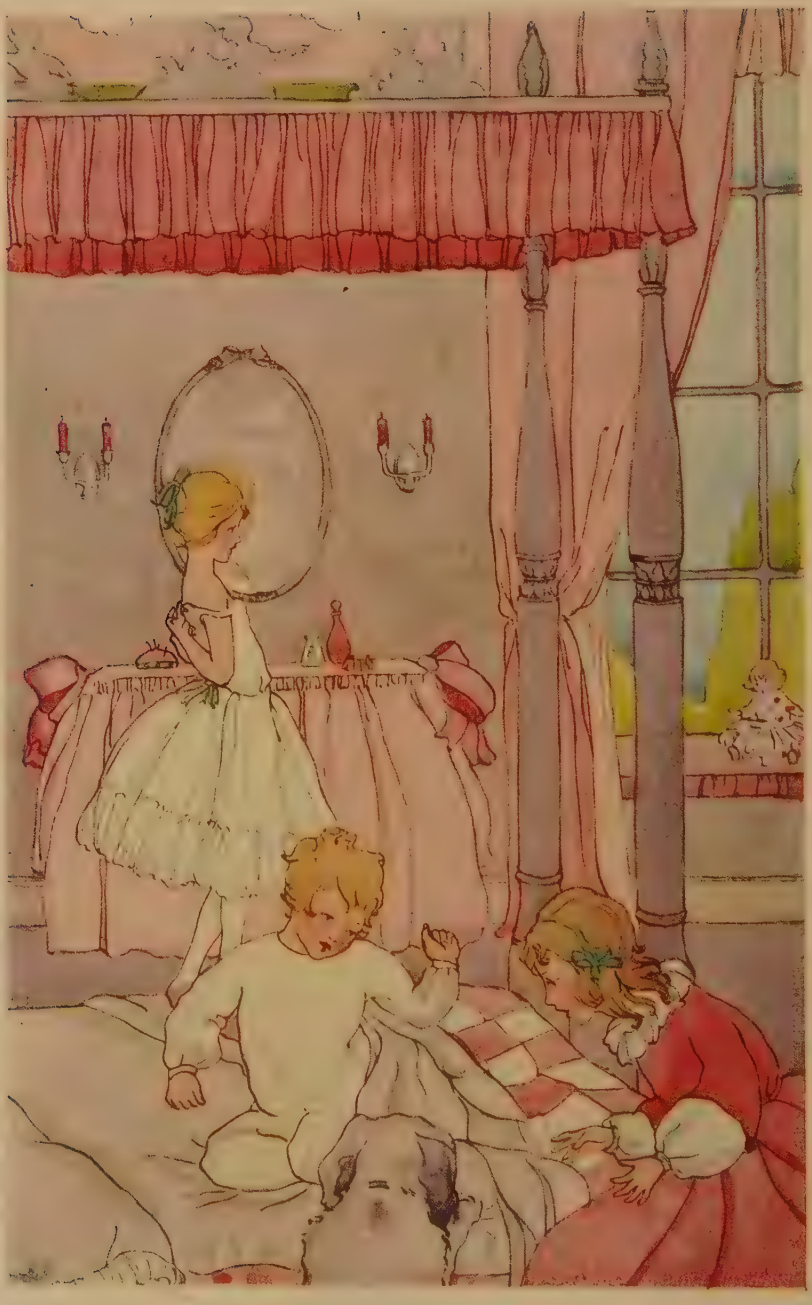
Who made the house we live in?
Men made the house.
They made it from wood or bricks or stone.
Where did they get the wood?
From the trees.
Who made the trees?
God made the trees.
Men make many things.
They make them all from what God made.
Is not God good to give us so many things?

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—*I Corinthians 3:16.*

GETTING UP

Water Color Painting made expressly for The Book of Life by Grace Barron

WHAT are the names of these children? What is the name of their dog? What are the little boy and his sister saying to the dog?



edge	sleepy	fairly
barking	quarrel	fled
children	birds	ants
school	night	flowers

The day has come.
The night has fled.
The sun peeps over the edge of the world.
The sun says, "Wake up!" to the children and birds and flowers.
To the ants in the grass the sun says, "Wake!"
To the lambs in the fold the sun says, "Wake!"
The children are rubbing their sleepy eyes.
Rover is barking and saying, "Wake up!"

It is a fine day for play and for work: school first, then play.
God gives us this fine day.
We must think of others as well as ourselves.
We must be good children at school.
We must be good children at home.
We must play fairly.
We must not quarrel.

Be not false, unkind, or cruel;
Banish evil words and strife;
Keep thy heart a temple holy;
Love the lovely, aid the lowly:
Thus shall each day be a jewel
Strung upon thy thread of life.

Do all things without murmurings and disputings.—*Philippians 2:14.*

Bear ye one another's burdens.—*Galatians 6:2.*

AWAKE, MY SOUL, AND WITH THE SUN

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who, all night long, unwearied sing
High praise to the eternal King.

All praise to Thee who safe hast kept,
And hast refreshed me whilst I slept;
Grant, Lord, when I from death shall wake,
I may of endless life partake.

Lord, I my vows to Thee renew;
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite.

—*Thomas Ken.*

Humble we must be, if to heaven we go;
High is the roof there, but the gate is low.

—*Robert Herrick.*

GOOD NIGHT

Little baby, lay your head
On your pretty cradle-bed;
Shut your eye-peeps, now the day
And the light are gone away;
All the clothes are tucked in tight;
Little baby dear, good night.

Yes, my darling, well I know
How the bitter wind doth blow;
And the winter's snow and rain,
Patter on the window-pane:
But they cannot come in here,
To my little baby dear;

For the window shutteth fast,
Till the stormy night is past;
And the curtains warm are spread
Round about her cradle-bed:
So till morning shineth bright
Little baby dear, good night.

—*From "The Original Poems" of Ann and Jane Taylor.*

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

—*John Wesley.*

Bed Time

Water Color Painting made expressly for The Book of Life by Grace Barron

The baby has already gone to sleep in its soft warm bed. Mother has come to see if baby is safe before she goes out in the evening. So the mother watches over her little ones. So God watches over all his children.

NOW THE DAY IS OVER

Now the day is over
Night is drawing nigh;
Shadows of the evening
Steal across the sky;

Jesus, grant the weary
Calm and sweet repose;
With Thy tenderest blessing
May our eyelids close.

Grant to little children
Visions bright of Thee;
Guard the sailors tossing
On the deep, blue sea.

Comfort every sufferer
Watching late in pain;
Those who plan some evil
From their sins restrain.

Through the long night-watches
May Thine angels spread
Their white wings above me,
Watching round my bed.

When the morning wakens,
Then may I arise
Pure, and fresh, and sinless
In Thy holy eyes.

—*Sabine Baring-Gould.*

horses	lambs	cows
fairies	Bethlehem	candles
farmer	field	manger
cuddles	tired	sometimes

The night is coming.
The sun is setting.
The farmer and his tired horses are coming from the field.
Soon the stars will shine like tall candles in the sky.
The child, the little lambs, the cows, the birds, are all going to sleep.
Ned and Mary nod their heads.
"Bedtime, sleepy heads," says mother.
So mother cuddles them both in her arms, and tells them a story.
Sometimes she tells them about the baby in the manger at Bethlehem.

light	could	count
sight	bright	paler
another	diamond	twinkle
dimmer	colors	verse
watch	night	stars

"I think morning is the nicest part of the day," said John.
"Morning is nice," said Mary, "but I think night is nicer.
I like to watch the stars come out."
"I never saw them come out," said John.
So that night they watched the stars come out.
When the sun had set they looked at the sky.
First the sky in the west was bright red and gold.
Then the colors grew paler.

The light grew dimmer.

They kept looking at the sky to see the first star.

"There it is," said John. "There is a star."

"I can just see it over that tree."

"There is another," said Mary.

"And another," said John, "and still another."

It kept growing darker and darker.

The stars began to come out faster and faster.

Soon there were so many they could not count them.

"Where do all the stars come from?" said John.

"Why, they are there all day long," said Mary.

"Only when the sun is bright we do not see them."

Mama had seen them watch for the stars.
"You make me think," she said, "of an old verse.
We all knew it when I was a child."

THE STAR

Twinkle, twinkle, little star,
How I wonder what you are!
Up above the world so high,
Like a diamond in the sky.

When the blazing sun is gone,
When he nothing shines upon,
Then you show your little light,
Twinkle, twinkle, all the night.

Then the traveler in the dark
Thanks you for your tiny spark!
He could not see what way to go,
If you did not twinkle so.

In the dark blue sky you keep,
And often through my curtain peep,
For you never shut your eye
Till the sun is in the sky.

As your bright and tiny spark
Lights the traveler in the dark,
Though I know not what you are,
Twinkle, twinkle, little star.

—From "The Original Poems" of Ann and Jane Taylor.

He telleth the number of the stars; he calleth them all by their names.—*Psalms 147:4.*

guard	moon	picture
Mary	laugh	oxen
angels	slumber	dawns

The baby sleeps in its little bed.
All night it sleeps until day dawns.
The moon looks in and the stars.
God watches over the baby.
Father and Mother are near.
When day dawns baby will wake.
It will laugh and play.
It will play with its toy cat, its toy dog and its doll.
Have you a baby in your home?
What is its name?
What is the name of the baby in the picture?
Guess its name.
Once a sweet baby was born in a stable.

He had a manger with hay for his bed.

The oxen and the sheep were his friends.

The name of the baby was Jesus.

Mary, his mother, sang the baby to sleep, just as your mother sings your baby to sleep.

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed."

dispute	traveler	cloak
quickest	loosened	warmer
wrath	means	stronger

Here is an old story about the sun and the wind.

Once the sun and the wind had a dispute about which was the stronger.

A traveler came up the road.

"I can make him take his cloak off quickest," said the wind.

"No, I can," said the sun.

Then the wind blew and blew.

It was a strong, cold, harsh wind.

But the traveler only drew his cloak closer about him.

At last the wind gave up, and it stopped blowing.

Then the sun came out.

KITE TIME

From a Water Color Painting made expressly for
The Book of Life by Grace Barron

MARY AND FRED are having a fine time with their kite. They must be careful or the wind will blow it into the water.

E. Barron

The sun shone warm.
The man loosened his cloak.
The sun shone warmer and warmer.
The man took off his cloak and carried it on his arm.
And so the sun was stronger than the wind.
So kindness is stronger than harshness.
Love is stronger than anger.
Here is what the Bible says:
"A soft answer turneth away wrath."
Can you tell what that means?

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.—*Romans 12:20.*

WE PLOUGH THE FIELDS

We plough the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

All good gifts around us
Are sent from heaven above,
Then thank the Lord, O thank the Lord,
For all His love.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food;
Accept the gifts we offer
For all Thy love imparts,
And what Thou most desirest,
Our humble, thankful hearts.

—*Mathias Claudius*
Translation by Jane Montgomery Campbell.

PRAISE TO GOD

PRAISE to God, immortal praise,
For the love that crowns our days!
Bounteous Source of every joy,
Let Thy praise our tongues employ.

For the blessings of the field,
For the stores the gardens yield;
For the fruits in full supply,
Ripened 'neath the summer sky;

Flocks that whiten all the plain;
Yellow sheaves of ripened grain;
Clouds that drop their fattening dews;
Suns that temperate warmth diffuse;

All that spring with bounteous hand
Scatters o'er the smiling land;
All that liberal autumn pours
From her rich o'erflowing stores:

These to Thee, my God, we owe,
Source whence all our blessings flow;
And for these my soul shall raise
Grateful vows and solemn praise.

—*Anna Letitia Barbauld.*

leaves	shadow	yellow
maple	fruit	whatsoever
prosper	playhouse	once

Once there was a little house with a great tree near it.
A man and his wife and three little children lived in the house.
The children were Fred and Helen and little Peter.
They watched the leaves come out in the spring.
They had a playhouse under the tree.
They played that their house went as far as the shadow.
But the shadow moved; so the walls of their house moved.
All the summer long they played under the tree.

In the fall little Peter looked up one day.

"Helen," he said, "what is the matter with our tree?

The leaves are all turning yellow and red."

"All the leaves do that in the fall," said Helen.

One day there was a great wind.

"See the leaves blow off our tree," cried Peter.

"We shall have some nice red leaves to play with," said Fred.

So for a few weeks they played with the bright red leaves.

More and more of the leaves fell.

One day Peter looked up and cried, "O see!

Our poor tree has lost all its leaves,

Will it ever have any more leaves?"

"O yes," said Helen. "Next summer it will have leaves again.
That is the way with trees."
The tree by the little house was a maple.
How many kinds of trees do you know?

He shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season.
His leaf also shall not wither,
And whatsoever he doeth shall prosper.

—*Psalms 1:3.*

SEED TIME

From a Water Color Painting made expressly for The Book of Life by Grace Barron

MARY'S mother is giving her some seeds to plant in her garden. What kind of seeds do you think Mary will plant in her garden?

green	plant	root	stem
reach	quick	leaves	morning

A little seed lay in the ground.
The warm sun shone and said, "Wake up, little seed."
The soft rain fell and said, "Wake up, little seed."
The little seed woke up.
It put out a little stem above.
It put out a little root below.
The stem reached up into the air.
The root reached out into the earth.
John saw the green stem.
He said, "Mary, see this little plant."
Mary said, "If it grows and grows, perhaps it will have a flower."
They looked at it every day.
It grew and grew.
The stem put out green leaves.

Then it put out a bud.
The bud grew larger.
One morning the sun kissed the little bud and said,
"Wake up and open. Wake up and open."
Then the little bud opened, and looked up at the sun.
When John came out, he called, "O Mary! Come quick!
Here is a flower on the plant."
Mama came to see the new flower.
John said, "Mama, who made the flower grow?"
Mama said, "Did you or Mary?"
John said, "No. Nor you nor papa. I think it must have been God."
How many flowers can you name?

Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you that Solomon in all his glory was not arrayed like one of these.—*Matthew 6:28, 29.*

THE HURT DOG

From a Water Color Painting made expressly for
The Book of Life by Grace Barron

MOTHER and the three children are very kind to the poor hurt dog. Little Ellen is cutting a bandage for the little paw. Soon it will be well and the children will be very happy.

thankful	doctor	woolly
sparrow	cruel	paw
found	well	binding

These children have found a poor little dog who is hurt.
Perhaps it was struck by a car in the street.
Perhaps a cruel boy threw a stone at it.
It is very thankful to Annie and Ellen and Bob.
Mother is the doctor.
She is binding up the poor hurt paw.
If the dog has no master the children will keep it.
They will call it Rags because it is a woolly dog.
What fine times they will have when the dog is well!

We must always be kind to animals. Then they will love us.

Jesus said that not even a hurt sparrow falls to the ground without God's care.

God cares for all his world.

He cares most for his children, but he also cares for the birds and the beasts.

Kindness to animals is taught in the Bible.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—*S. T. Coleridge.*

sea	fisherman	early	boat
quiet	waves	ears	owns
friends	great	spray	brought

Robert lived by the sea.
His father was a fisherman.
Sometimes his father went out very early in the morning.
Robert would watch for him to come back.
He could tell his father's boat a long way off.
Then he would help take the fish out of the boat.
In the summer he played on the sand.
The sea lay very quiet on still days.
If there was a wind the little waves had white caps.
If the wind was high the great waves rolled far up over the sand.

In the winter the cold, salt spray
sometimes dashed over the house.
Robert watched the boats come and
go.
At night he could see the lights of
the boats.
He could see a lighthouse away off
over the water.
Robert grew to love the sea.
He could hear its ripple on the shore
when he woke in the morning.
Its song was in his ears all the day.
"Mama," he asked one day, "Who
owns the sea?
Papa owns the house and the boat,
Uncle Harry owns his farm, but who
owns the sea?"
Mama said, "God owns the sea.
He lets papa fish in it, as the friends of
Jesus did in the Bible times."

Robert opened his eyes.

"Were the friends of Jesus fishermen?" he asked.

"Yes, some of them were," said mama.

"And Jesus used to go in their boats sometimes.

Jesus called those who brought other people to him 'fishers of men.'"

BEAUTIFUL THINGS

What millions of beautiful things there must be
In this mighty world!—who could reckon them all?
The tossing, the foaming, the wide flowing sea,
And thousands of rivers that into it fall.

O there are the mountains, half covered with snow,
With tall and dark trees, like a girdle of green,
And waters that wind in the valleys below,
Or roar in the caverns, too deep to be seen.

—*Ann Taylor.*

The sea is his, and he made it.—*Psalms 95:5.*

shaggy David searches strangers

Here is a shepherd with his sheep.
He lives in the Bible land.
His shaggy dog helps him to watch the sheep.
All day he watches them.
All night he guards them.
He drives wild beasts away.
In storm and in sun he cares for his sheep.
When one is lost, he searches until he finds it.
He is happy when he brings the lost sheep home again.
The sheep love him.
They know his voice.
They do not know the voice of strangers.
Sometimes the shepherd gives his life for the sheep.

THE SHEPHERD

From a Water Color Painting made expressly for
The Book of Life by Grace Barron

THIS is a shepherd with his sheep in Judea. So David kept his sheep on the hills about Bethlehem, his home.

David was a shepherd.
He wrote the Shepherd Psalm:
"The Lord is my shepherd,
I shall not want."
Do you know this psalm?
Jesus is called the Good Shepherd.
He loves the sheep and the little lambs.
He loves you.
"Jesus like a shepherd lead us,
Much we need thy tender care."

Wherever he may guide me,
No want shall turn me back;
My Shepherd is beside me
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way he taketh,
And I will walk with him.

mountains	pictures	wonderful
uncle	pasture	different
tumbling	nearest	confidence
strength	narrow	valley

Robert, who lived by the sea, had never seen the mountains.
He had seen pictures of them.
He wished he could go where he would look up and up to see the tops of the hills.
Then, one wonderful day, he went to the mountains.
It was dark when they got to Uncle John's, where they were to visit.
The next morning Robert ran to the window as soon as he woke.
There was a mountain right in front of the window.

Part way up, it was pasture; then the rest of the way was woods.

The mountain looked very still and very high.

It was so different from the restless, moving sea!

Then he dressed and ran out of doors.

On the other side of the house was a mountain, too.

The house was in a narrow valley between them.

A brook came tumbling down the side nearest the house.

Robert looked up one mountain, then up the other.

Both were wooded at the tops.

They seemed to him so high, so high!

Then he saw his mother come out of the door.

He ran and put his hand in hers.
"Mama," he said, "I didn't know
the mountains were so high.
Does God live on the tops of the
mountains?"
"Yes, my dear," said mama, "and
down here in the valley too."

I will lift up mine eyes unto the hills.—*Psalms 121:1.*

Praise the Lord, mountains and all hills.—*Psalms 148:7a, 9a.*

THE LIGHT THAT IS FELT

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"Oh, mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

—*John Greenleaf Whittier.*

JESUS, THE VERY THOUGHT OF THEE

JESUS, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Saviour of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah, this,
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but His loved ones know.

Jesus, our only joy be Thou,
As Thou our prize wilt be;
Jesus, be Thou our glory now,
And through eternity.

—Bernard of Clairvaux
Translation by Edward Caswall.

Little Stories About Jesus

HOW WE KNOW ABOUT JESUS

Jesus never wrote a book.

While he lived, nobody wrote a book about him.

How do we know about him?

Through his disciples.

He talked with them.

They heard him talk with the people.

They remembered what he said.

They remembered the kind deeds he did.

Afterwards they told others about Jesus.

Jesus trusted his teaching to the people who loved him.

The four Gospels tell these memories of Jesus.

Gospel means Good News.

The four Gospels are the four books of Good News about Jesus.

Do you know the names of the four Gospels?

Their names are Matthew, Mark, Luke, John.

A FAMILY OF NAZARETH
Photograph by
Charles F. H. Crathern, Jr.

SAINT MARY'S WELL
Photograph by W. A. Pottenger
expressly for The Book of Life

These two children are seen coming up the steps of Saint Mary's Well with the heavy cans of water on their heads. Empty American kerosene tins (kerosene is sold everywhere in the East) are universally used there as receptacles for water.

NAZARETH
Photograph by W. A. Pottenger expressly for The Book of Life

WHERE JESUS LIVED WHEN A BOY

Jesus' father and mother lived in Nazareth.

That was a village among the hills.

It was not a large place.

There were probably no very rich people in it.

All about were green hill-sides.

In the spring Jesus could gather flowers in the meadows.

Nazareth stood on a hill.

When Jesus looked off, he could see other hills in the distance.

Near the village was a well, where all the people drew water.

The houses of Nazareth were built of stone.

They were set close to the narrow streets.

There were no fine yards about them.

Some of them had flat roofs, with stairs leading up to the roof.

Perhaps in the hot summer Jesus slept on the roof.

He could look up at the glittering stars.

Perhaps it made him think of a verse he sometimes heard on the Sabbath:

"The heavens declare the glory of God."

Then perhaps he would say part of an old prayer:

"Look down from heaven, O Lord, and bless me."

Then he would go to sleep, and the soft winds and the bright stars and the Father's love kept watch over him.

WHAT JESUS DID WHEN A BOY

Jesus' father was a carpenter.

He made tables and benches and doors for houses.

His shop was perhaps one of the rooms of the house.

Jesus helped his father in the work.

He always did his work honestly and well.

He never wanted to send out a piece of poor work.

He helped his mother, too.

He must have brought water from the well.

He went on errands for her.

There was a school in the village.

He went to it and learned to read and write.

Every Sabbath the people went to a church.

They called it the synagogue.

Jesus went to the synagogue with his parents.

Here he heard the Old Testament read, and prayers offered.

LACE-MAKERS AT NAZARETH

Photograph by W. A. Pottenger expressly for The Book of Life

Is this not a cheerful group of girls? Are they not nice-looking? They are lace-makers in Jesus' old town of Nazareth. They work very hard and earn small wages. The people of Palestine, and especially the children, suffered very much during the Great War. Should you not like to know some of these children who live in Jesus' town?

THE STREETS OF NAZARETH

Photograph by W. A. Pottenger expressly for The Book of Life

THE TOWN OF NAZARETH

Photograph by W. A. Pottenger expressly for The Book of Life

This is a distant view of the town where Jesus spent his boyhood and early manhood. Notice the travelers on the donkeys in the foreground.

JESUS TEACHING FROM A BOAT

By Heinrich Hofmann (1824–1911)

JESUS probably often used the boats of his disciples in this way as a convenient place to speak to the people. Notice the interested faces of the people, a shepherd with his dog, and the three little children playing in the water.

Madonna and Child

By Murillo, Bartolomé Estéban (1618–1682)
Pitti Gallery, Florence, Italy
Color Photograph by Alinari Brothers,
Florence, Italy

This is one of the great Madonnas in which the two figures are supreme, without detail. Both mother and Child are very sweet and lovely. Notice that there is no distinct halo, but a misty radiance about the head of each. Murillo is said to have taken the women and the children of the streets of his Spanish city of Seville as his models, but he filled their faces with a divine beauty. There is a wonderful mingling of the human and the divine in all his pictures of the Madonna and Child.

He read the Old Testament at home.

When he was a man he knew it well.

He must have begun to learn to know it when a boy.

When his work and his study were done, he went to play.

He played games with the village boys and girls.

He must have been kind and helpful to them all.

The Bible story says, "He grew in stature, and in favor with God and man."

That means, as he grew larger, God was pleased with his conduct and all his friends loved him more and more.

HOW JESUS TAUGHT THE PEOPLE

Jesus was a teacher.

He had no schoolroom in a school.

His schoolroom was anywhere the people gathered.

He had no pupils with names in a record book.

His pupils were anyone who wanted to come.

But the people called him "Teacher."

He went about the country.

The people flocked to hear him.

They sometimes crowded the house where he was.

Sometimes they left him no time even to eat.

He often went out and sat on the hillsides.

The people sat below and listened.

He loved to talk with them at any time.

He was never impatient with them.

He tried to help them to understand that God was their father and loved them.

Some of the people who came to hear him were poor.

Some had lived bad lives, but were sorry.

He told them that God loved them all.

JESUS AND HIS DISCIPLES

"Disciple" is a long word.

It means "learner."

The friends of Jesus were called disciples.

They had learned about God from Jesus.

Jesus had twelve special friends.

He asked them to go with him.

They left their work and went with him.

They helped him when great crowds came.

They told other people what they had learned from him.

They were called the disciples.
They were also called the apostles.
"Apostle" means one sent.
Jesus sent them out with his message.
The names of four of the apostles were Andrew and Peter and James and John.
Andrew and Peter were brothers.
James and John were also brothers.
All four were fishermen.
They had fishing boats on a lake.
Jesus sometimes went to their homes.
They loved him very much.

THE LORD'S PRAYER

Once Jesus was praying.
His disciples said, "Teach us to pray."
Then Jesus said some things about prayer.
Prayer is talking with God.
It is telling him what we really want.
It is asking his help.
It is thanking him for all he has done for us.
Jesus gave his disciples a prayer.
He did not mean that no other prayer should be used.
He did not want them to say the words and not think what the words mean.

He wanted them really to wish the things for which the prayer asks.

This is the prayer:

"Our Father, which art in heaven,
Hallowed be thy name,
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the glory, for ever. Amen."

How many requests at the beginning are about God?

Three; what are they?

How many requests are for ourselves?

Four; what are they?

Does it end about God or ourselves?

JESUS AND THE SICK

Jesus pitied sick people.

He wanted to help them.

They came to him and asked to be healed.

They looked so weak, and pale, and unhappy!

Sometimes they could not walk, and their friends brought them.

JESUS HEALING THE SICK

By Heinrich Hofmann (1824–1911)

THIS scene must have been enacted many times in the life of Jesus. This time he is healing a poor little girl. An elderly man is kissing the hem of his robe and others are bringing their friends to receive his blessing.

Sometimes Jesus was asked to go to a house, and heal a sick person who lay there.

How grateful they were when he healed them!

How happy those in their homes were to see them well again!

The people crowded to Jesus to be healed.

They talked about the cures that he made.

They were in danger of thinking too much about cures.

They might forget about God, and remember only healings.

Then Jesus began to tell those healed not to talk about it.

He wanted them to think more about God than about themselves.

CHILDREN OF NAZARETH

Photograph by W. A. Pottenger expressly for The Book of Life

GOING TO JESUS

"The Master has come over Jordan,"
Said Hannah the mother one day;
"He is healing the people who throng Him
With a touch of His finger, they say.

"And now I shall carry the children,
Little Rachel and Samuel and John;
I shall carry the baby Esther
For the Lord to look upon."

The father looked at her kindly,
But he shook his head and smiled.
"Now who but a doting mother
Would think of a thing so wild?

"If the children were tortured by demons,
Or dying of fever, 't were well;
Or had they the taint of the leper,
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care;
If I carry it to the Master,
Perhaps I shall leave it there.

"If He lay His hands on the children,
My heart will be lighter, I know;
For a blessing for ever and ever
Will follow them as they go."

So over the hills of Judah,
Along the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,

'Mong the people who hung on His teaching,
Or waited His touch or His word,
Through the row of proud Pharisees listening
She passed to the feet of her Lord.

"Now why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Seest not how from morning to evening
He teacheth, and healeth disease?"

Then Christ said, "Forbid not the children;
Permit them to come unto Me";
And He took in His arms little Esther,
And Rachel He set on His knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As He laid His hands on the brothers,
And blest them with tenderest love;

As He said of the babes in His bosom,
"Of such is the kingdom of heaven":
And strength for all duty and trial
That hour to her spirit was given.

—*Julia Gill.*

JESUS AND THE CHILDREN

One day Jesus was very busy teaching.

The people were crowded about him. Some of them had come a long way to hear him. They could not stay long. They wanted every minute of the time they could have to listen to Jesus.

The friends of Jesus tried to keep people away, so that he would have some time free.

But mothers came with their little children. They wanted Jesus to put his hand on their heads and give them his blessing.

They tried to push through the crowd with little John and Hannah, James and Mary, and

the other children. Perhaps some of them had babies in their arms, and wanted to lay the little ones on Jesus' lap, so that the babies could look up into his loving face.

But the disciples tried to send them back.

"No, no," they said. "Don't come now. The Master is busy."

The friends of Jesus thought that he would not want to be interrupted by children.

But Jesus wanted the children. He saw the mothers and the children, and held out his hand to them.

He stopped talking to the crowd of people and said,

"Let the little children come unto me, and forbid them not."

Then he added, "For of such is the kingdom of heaven."

By that he meant that God loves little children, and that it is easy for a little child to obey God.

HOW JESUS TOLD STORIES IN HIS TEACHING

Sometimes Jesus told stories to the people. These stories are called parables.

JESUS BLESSING LITTLE CHILDREN

By Plockhorst, B. (1825–1907)

"SUFFER little children to come unto me and forbid them not; for of such is the kingdom of heaven." Jesus is seated on the stone curb of a well. The mothers have brought their children, who eagerly press forward to see Jesus. Notice the happy expression on the faces of the children: the child, in the foreground, who is asking his mother if he should give Jesus the flowers; the baby in his arms, the little one upon whose head Jesus has laid his hand.

Jesus told them in order to help the people to remember his teaching.

Sometimes they were very short stories.

Often they were longer stories.

Always they were easy to remember.

Once he told this little story to show that God loves even bad people.

God wants them to repent and turn to him.

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, 'Rejoice with me; for I have found the piece which I had lost.'

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Once he told a little story to show how precious the kingdom of heaven is.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The people who came to hear Jesus were busy, hard-working people.

Some were farmers, some were fishermen.

They might forget much that he said.

The stories they would remember.

If they ever thought, "What does God care about me?" they would remember the story of the lost coin.

They would say, "Yes, God does care for me. He wants me."

If they ever thought, "Why should I do right, when it costs something?" they would remember the story of the hidden treasure.

They would say, "I will let anything else go and do what is right."

What other parables do you know?

THE SON WHO CAME BACK HOME

Pods . . . Husks:—These were doubtless the dried pods of the carob or locust tree which grows all over Palestine. The pulp has a sweet taste and is used as fodder for cattle and swine, sometimes even for food for man.

How much does God love us? Does he love us when we do wrong? Does it make God sorry to have us do wrong?

Jesus told a story once to answer these questions. See if you can tell what his answer was, by the story.

Once upon a time a man had two sons.

PRODIGAL SON

By Dubufe, Louis Edward (1820–1883)

This picture shows the prodigal feasting with his boon companions; again he is a swineherd, and the third picture shows him coming back to his father's house, a kneeling penitent, before his aged father.

The younger was very restless. He wanted to go away from home. So he said to his father, "Father, give me the property that will come to me from you, and let me go away and do what I like with it."

So the father divided his property, and gave the younger son half of it, and the boy took it and went off into a distant land, and wasted the money. He found plenty of friends who helped him spend his money, but they did not help him earn any more.

Very soon it was all gone, and his false friends were gone too.

Then a famine arose in that land, and he began to be in want. He began to search for work, but in the famine there was little work to be had. His clothes began to be ragged, and sometimes he lay down at night supperless. He was willing to take any work, if he could only get something to eat.

At last a man said, "Yes, I will give you work, if you are willing to take it."

"I am willing to take anything," said the poor, half-starved fellow.

"Very well," said the man. "Go out to the field and take care of the pigs."

Now that was the most degrading work that could be offered, for swine were unclean animals to the Jews. No one of the crowd who listened to Jesus as he told this story but thought, "Feed pigs! I'd starve first."

But the young man in the story took the work. Even feeding pigs was better than starving.

His pay was so poor and the price of food in the famine was so high that even with this work he was hungry. He had to take the pigs out under the trees, so that they could feed on the pods that fell—hard pods with dry seeds inside—and he was so nearly starved that he ate these pods with the pigs. Nobody gave him any food.

One day he stopped to think. He came to himself, and he said, "What a fool I have been! In my father's house is enough and to spare, and I perish with hunger. I'll go home to my father. I will say to him, 'Father, I have sinned against God and against you. I am not worthy to be your son. Take me for a hired servant.'"

And he started to go back on the long, hard journey home, a poor, starving beggar.

But his father and mother had never forgotten him. They had prayed about him every night,

and every day they looked often up the road to where he would first come in sight, if he ever returned.

At last one day the father saw some one a long way off on the road. It was no finely dressed lad on horseback, but a lonely man, with tattered clothes, walking wearily, as though he was worn out with hunger and a long journey.

But his father knew him. "It's he," he called to the mother. "It's our son!" and out he ran as fast as he could to meet him. He threw his arms around him and kissed him, and took him back to the house, and got out the finest clothes he had for him, and made a great supper.

His elder brother would not come in to see him. "The scoundrel!" he said. "He has wasted all his money and now comes back to live on me!"

His father went out and begged him to come in. "It is right that we should rejoice," he said. "This your brother was dead and is alive; he was lost and is found. We ought to be happy to have him back."

You see the father could not give up loving the wayward son.

Does God love his children even if they do wrong?

THE BEATITUDES

"What is that long word?" asked Robert.

"That is 'Beatitude,'" said Uncle William.

"What does it mean?" asked Robert.

"It is a long name for short verses," said Uncle William. "It comes from a Latin word which means 'blessed.' It is the name given to a little group of little sayings of Jesus. I think I should like to call them the 'Blessings.'"

"Oh!" said Dorothy, "I know. Our teacher wanted us to learn the Beatitudes. They all begin with 'Blessed.'"

"Let me see if I can say them," said Uncle William. "Blessed are the rich —"

"Now, Uncle William!" exclaimed Dorothy, "You know better than that."

"Oh?" said Uncle William, "I thought I remembered a little girl who said, 'I could be so happy if I were rich!'"

Dorothy looked down and said nothing.

"The second one," continued Uncle William, "is probably 'Blessed are those who quarrel.'"

"I don't believe Jesus ever said that," said Robert, and then he stopped and looked sheepish, for he knew that Uncle William had heard him quarreling with Dorothy not an hour before.

"Very well," said Uncle William. "Get the Bible and we will see what the Blessings are." So Robert brought his Bible, and opened to the fifth chapter of Matthew, and read the Blessings:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Holy Night

By Correggio, Antonio Allegri (1494–1534)
In the Dresden Gallery, Germany

In this wonderful picture, light streams from the infant Jesus, a wonderful, miraculous light which fills this humble place with glory. Dawn is coming behind the distant hills, angels float in the clouds above. Compare with the pictures of the Adoration of the Shepherds by Murillo, Le Brun and Couse. Which do you like best? Why?

Our Father In Heaven

SEEING AND KNOWING

Harriet sat thinking a long time. Mother wondered what she was thinking about.

"Mother," she said. "I wish I could see God."

"Why?" said mother.

"Because then God would be real to me. Things can't seem very real if one cannot see them, can they?"

Just then the telephone rang, and mother went to answer it. When she came back she said, "I think the telephone answers your question."

Harriet looked very puzzled. "The telephone answers my question? How?"

"What makes the telephone ring?" asked mother.

"Oh! I know. It is electricity. Father told me all about that only yesterday."

"Yes. I heard him telling you," said mother. "But I didn't hear him tell you how it looked, or what its color was, or whether it was big or little, or where you could see it."

"O mother," laughed Harriet. "You know better than that! Why, you can't see it at all."

"But are you sure it is real?" asked mother soberly. "How can it be if you can't see it?"

"Why, it makes the bell ring. It couldn't do anything unless it was real," said Harriet.

"How do you know it isn't the wire that makes the bell ring?"

"Because the wire couldn't do anything without some force working through it. Wire can't make the bell ring."

"Well," said mother, "that is the way God seems real. We cannot see Him, but we know He is real because He does things. What makes you think? Why do you love me? A great many things happen to us that are no more explained by our bodies than the ringing of the bell is by the telephone wire. There must be something behind, that is the cause of all. That something is God.

"Men study hard to find out about the world, and they trace it back and back and back, ever so far. They find what changes have happened, and they learn many very curious and interesting things that you will want to know when you are older; but they never learn why anything came to be in the first place. Something or someone must have made it. And that some-

one is God. The more people study, the more real God ought to seem to them.

"Do you know," asked mother, "what is the first verse in the Bible?"

"No," said Harriet.

"Get it and read it," said mother. "It gives the reason why God seems very real to many people who have learned all they can about the world."

So Harriet got her Bible, and looked at the beginning of it, and she found the first words to be: "In the beginning God created the heavens and the earth."

"And now," mother said, "turn to the last book in the Bible, Revelation. In the third chapter, the twentieth verse, is something which shows how God can be as real as any one sitting down at table with you, though you do not see him."

And this was what Harriet read: "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

"Does that mean," said Harriet, "that just as electricity can come into the house and do things without our seeing it, so God can come into our hearts and do things and make us know him even if we can't see him?"

"Yes," said mother, "I think that is a very good way of saying what it means."

HOW DOES GOD SPEAK TO US?

"Mother," said Robert, "How does God speak to us? You say, 'Come Robert,' and I hear you. But God does not say, 'Come Robert.' "

Instead of answering his question, mother said, "Go and get a letter which lies on my table."

Robert brought the letter.

"Oh! I know," he said. "That is the letter which came yesterday from grandma. You read the message grandma sent me in it."

"Yes," said mother. "But you did not hear her say it, did you?"

"No," said Robert, "but she wrote it, and that is just as good."

"Well," said mother. "God has written a letter to you and to me."

"Has he?" said Robert. "Where is it? Did the postman bring it?"

"It is the book called the Bible," said mother. "In that book it says, 'Let all the people praise God,' and as you and I are people, it means us."

"But I thought that the Bible had stories about Jesus," said Robert.

JESUS HEALING A LITTLE CHILD

By Cornelius Gabriel Max (1840–1915)

THIS picture shows Jesus laying His hand upon the head of a little child while the mother looks up in anxious suspense.

"Yes, it does," mother answered. "And that is a part of the letter, too; for God wants us to know about Jesus. Jesus told about God, and what he told is part of the letter."

"Then is what Jesus said about God part of God's speaking to us?" asked Robert.

"Yes," said mother. "You know a person can speak through messengers. Well, God has sent messengers to explain himself to us. He had sent a message, 'God is love,' and he let Jesus explain what that meant. Then, when anybody found from Jesus what it meant, he was to help other people to understand; so God is speaking to a great many people by messengers."

"Does he ever send any messengers to me?" asked Robert.

"Yes," said mother thoughtfully, "I think God has sent two messengers specially to you."

Robert opened his eyes. "Specially to me? Who are they?" he asked in wonder.

Mother smiled. "Where did you ever learn about anybody loving you and taking care of you?"

"Why, right here," said Robert slowly. "Right at home, of course."

"Well?" said mother.

"Are you and father God's two messengers to me?" asked Robert.

"Yes, specially to you," replied mother. "God is speaking to you about his love and all it means through the love of your father and mother. That is why home is the most sacred place on earth. It is the very first place where God sends a messenger to speak to a little child."

WHAT GOD MADE

God made the world.
God made the sun and the moon.
God made the bright stars.
God made the trees and the flowers.
God made the green grass.
God made the rain and the snow.
God made the little birds.
God made the fishes in the water.
God made the cattle and horses.
God made the great elephants.

God made fathers and mothers, who love and care for children.

God made little children, and likes to see them good and happy.

God makes the children grow into men and women, and wants them to be kind and true

and loving, because God wants them to be like him.

"Everything, both great and small,
The good Lord made and loves them all."

WHAT HAS GOD GIVEN?

THE WATER

Did you ever get thirsty, very thirsty, for water? What did you do? You went and got a drink of water as soon as you could. Suppose you could not have got a drink. You would have become more and more thirsty. By and by you would have begun to suffer very much.

Men die if they cannot get water.

Where do you get water?

Little Jennie is so small that mother gets her a glass of water.

Billy, who lives in the city, says, "I get water out of the water-pipes. It comes into the house through a pipe under the ground."

Does Billy know how it gets into the pipe?

No, but Margaret, who is older, knows. She says it comes from a big pond they call a reservoir, away out in the hills. "Uncle John took

me for a long ride one day and I saw it. Uncle John said that a great pipe comes from the bottom of the pond away down to the city, and all the water we use comes through it."

Yes, Margaret, but where does the water in the pond come from? Tom, who lives in the country, does not get water from a pipe. He draws it out of a well. Once the well went dry, and he helped his father bring water from the big spring down in the pasture.

Ah, Tom, you know more about where water comes from than the others, but how does it get into the spring?

Tom knows that too.

"The rain soaks into the ground and creeps along through little channels till at last it comes out in nice, cold springs, all fresh and clean from under the ground."

Yes, and where does the rain come from?

God has so made water that when the sun shines bright and warm, some of it is taken up into the dry air. We cannot see it, because it is a vapor. Up in the air, where it is cold, the vapor gathers like a fog, and that makes the clouds we see floating in the sky. By and by the clouds turn into drops of water and come down as rain.

So Tom gets a drink at the spring and Billy draws water from the pipe in the house, and God gives it to both.

The Bible says something about water:

"He sendeth the springs of water into the valleys, which run among the hills:
They give drink to every beast of the field.
He watereth the hills from his chambers.
The earth is satisfied with the fruit of thy works." —Psalms 104:10, 11, 13.

"Who covereth the heaven with clouds." —Psalms 147:8.

"Who giveth rain upon the earth
And sendeth waters upon the fields." —Job 5:10.

"Our God that giveth rain in his season." —Jer. 5:24.

"He will cause to come down for you the rain." —Joel 2:23.

"He will give them showers of rain, to every one grass in the field." —Zech. 10:1.

"He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." —Acts 14:17.

WHAT HAS GOD GIVEN?

MY FOOD

"Come, Billy. Come, Jennie. Come, all. Dinner is ready."

Dinner was ready yesterday, and the day before, and the day before that.

Have you ever been hungry, and found there was nothing in the house to eat?

Where does your food come from?

"I know," said Jennie. "From the kitchen. It is cooked on the stove there."

How does it get into the kitchen?

"Father or mother buys it in the store," said Billy.

Where does the store-keeper get it?

Jennie did not know.

Tom, who lives in the country, knows.

"It all comes from the farms. Some comes from farms in this country. Some, like bananas and coffee and spices, comes from farms away off over the seas."

There are so many kinds of food!

Let us see where one kind comes from.

Here is a slice of bread. What is it made of?

It is made of wheat flour.

Where does the flour come from?

MADONNA AND CHILD

By Sassoferrato, Giovanni Battista Salvi,
(1605–1685)
In the Royal Gallery, Milan, Italy
Photograph by Anderson, Rome, Italy

THIS is a favorite picture of a very sweet mother with her sleeping Child. There are cherubs in the clouds after the manner of Raphael in the Sistine Madonna. Why is it less famous than the Sistine? Has it less power? Less spirituality? Is it painted with less skill?

It comes from grains of wheat ground in the mill.

Where does the wheat come from?

It comes from the farm. The farmer sowed the seed, and cut the grain when it was ripe and threshed it out and sent it to the mill.

Did you ever see a field of wheat growing?

A verse in the Bible tells how it grows: "First the blade, then the ear, after that the full corn in the ear."

Who made the wheat grow?

Not the farmer.

He plows the ground and sows the seed in it, but he does not make it grow.

God makes the grain grow.

God puts in every kernel of wheat a little seed that, if planted, sends its roots down into the ground and its stalks up into the air.

God sends rain and sunshine, till the wheat grows and grows, and at last ripens.

When it is ripe, it turns from green to a golden yellow.

That is God's way of saying, "Now the wheat is ready to be made into bread."

If it should be cut before this it would not make good bread.

"Back of the loaf is the snowy flour,
And back of the flour is the mill.
And back of the mill is the wheat and
the shower,
And the sun and the Father's will."

—*Maltbie Babcock.*

AMERICA

My country, 'tis of thee,
Sweet land of Liberty
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain-side
Let Freedom ring.

My native country, thee,
Land of the noble free,—
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet Freedom's song;
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,—
The sound prolong.

Our fathers' God, to Thee,
Author of Liberty,
To Thee we sing:
Long may our land be bright
With Freedom's holy light;
Protect us by Thy might,
Great God, our King.

—*Samuel F. Smith.*

WHAT HAS GOD GIVEN?

MY HOME

Once upon a time there was a wise man who liked to ask questions.

He wanted to set people to thinking. One afternoon he met a crowd of children on the street.

"Where are you going?" he asked.

"School is out and we are going home," they said.

"Home?" he asked. "What is home?"

"Home is a big white house standing in a large yard," said Robert.

"No. Home is a little yellow house right on the street," said Susie.

Dorothy laughed. "Home is an apartment on the second floor," said she.

"Home is where father and mother live," said Tom.

"No," cried Sidney, "home is with grandma."

"Dear me!" said the wise man. "What a queer thing home is to be all those things at once! Why do you call so many places home?"

"Home is where we live," said John, "and we live in all sorts of places."

The wise man shook his head. "I live in a hotel just now," he said, "and it does not seem to me that it is a home."

The children all kept quiet for a minute. They were thinking. "I think," said little Mary, "that a home is where you live with somebody who loves you and who is glad to see you when you come in."

The wise man said, "I think you are right."

What do you think?

Who gave you your home? Was it your father and mother? They, or some other kind people, see that you have a house in which to live. They see that you have food to eat and a bed at night and a fire in the winter to keep you warm. You should be very thankful to them for all these things.

But the wise man thought it took something more than that to make a home.

Who put it in the hearts of your father and mother, or whoever makes your home for you, to love you?

God put love for you in their hearts. God gave you your home.

WHAT HAS GOD GIVEN?

OUR FRIENDS

Father came in one night very tired. He had been working hard all day. He wanted to eat supper and then sit down and rest.

Then a man came to the door to see father. When father came back he looked very grave. After supper he and mother talked together. Then he put on his overcoat and hat.

"Why is father going if he is tired?" asked Jennie.

"Because a friend needs him," said mother.

"What are friends?" asked Jennie.

"Friends are people who know each other and like to help each other," answered mother.

"Did father go out when he was tired because he liked to help his friend?" asked Jennie.

"Yes," said mother. "He would rather help his friend than to enjoy his rest."

"How do friends come to be friends?" asked Billy.

Mother was quiet for a moment, before she answered Billy.

There are so many answers she could have made! What do you think some of them were?

"I think," she said at last, "this is the best answer: God puts friendship into our hearts."

"Oh," said Jennie. "Then friendship must be something very fine if God gives it to us."

"It is," said mother. "It is very fine. It is one of God's very good gifts. It is so good that Jesus called his followers his friends."

WHAT HAS GOD GIVEN?

OUR CHURCH

It was Sunday afternoon. Jennie and Billy had been to church and Sunday school. Now they were telling mother about the lesson. "I pity people who never go to church," said Billy.

Little Jennie opened her eyes wide.

"Are there any people who never go to church?" she asked.

"Oh, yes," said Billy. "But just think what they miss! No church and no Sunday school!"

"I would not miss my class for anything," said Jennie.

"Mother, how did people ever come to think of having a church?" asked Billy.

"A long time ago," said mother, "when Jesus lived, the people among whom he lived used to gather every Sabbath to pray and worship God. I will tell you more about it sometime. Afterward his followers also gathered once a week to pray to God and to help each other to understand what Christ had done for them."

"Did they have the same service we do?" asked Jennie.

"Not quite," said mother. "The service has grown as years and years have gone on."

"Did they have Sunday schools?" asked Billy.

"No," said mother. "But they tried to teach about Jesus in other ways. They became very fond of their churches. And God used the churches to teach thousands and thousands of people about Christ."

"Is that what the churches are for, to teach people about Christ?" asked Jennie.

"Yes, my dear," said mother, "and to help us to live as Christ showed us."

"God must have given us the church," said Billy.

"Yes," said mother. "God put it into the hearts of men. Let us see if we can find something about the church in the New Testament."

These are the verses which they found:

"God gave Christ to be head over all things to the church." —Eph. 1:22.

"Unto him be glory in the church and by Christ Jesus throughout all ages." —Eph. 3:21.

"Christ also loved the church." —Eph. 5:25.

"The church of the living God." —I Tim. 3:15.

Here is what God wants the church to be:

"A glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." —Eph. 5:27.

I LOVE THY KINGDOM, LORD

I love Thy kingdom, Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love Thy Church, O God:
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

—*Timothy Dwight.*

WHAT HAS GOD GIVEN?

OUR COUNTRY

Uncle William was home from Europe.

He had so many things to tell that the children never tired of listening. One day he told how, in a far away seaport, he saw a ship with a flag of the United States. An Englishman was with him, and there was also a ship with a British flag.

"The tears came into my eyes," he said, "when I saw my country's flag. I looked at the Englishman, and he was gazing at the British flag with tears in his eyes."

Later Billy asked father, "Why did the tears come into their eyes when they saw those flags?"

"Because," said father, "the flags reminded them so of their countries, and each loved his country."

"Why should a grown man like Uncle William, who has been in so many lands, love his country?" asked Billy.

"Why should you love your home?" asked father.

"Why," said Billy, "you are here, and mother and Jennie, and it is where I live, and — and — it's just home."

"Well," said father, "our country is a sort of larger home. It is where people we love and honor live, and where we live, and we want to make it just as good as we can, and we come to love it. Besides, a great many people have given years of labor, and sometimes died, to make it better. It is a great gift to us."

Billy thought a moment.

"Father," he said, "how does this country come to be my country?"

Father smiled. "Why, my son," he said, "it is your country because you were born in it, just as this is your home because you were born in it.

"Some people chose it and came here at the cost of much labor. But you were given it as a free gift when you were born.

"God picked out your country and gave it to you."

"Oh!" said Billy. "Then that is another one of God's gifts. Dear me! How many they are!"

"Yes," said father, "and it is one of his greatest gifts. Never forget that you must hold it as a very sacred gift to pass on to those who come after, better than it came to you.

"That is what it means to be a good citizen."

BATTLE-HYMN OF THE REPUBLIC

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored,
He hath loosed the fateful lightning of His terrible swift sword;
His truth is marching on.

I have seen Him in the watch-fires of a hundred circling camps;
They have builded Him an altar in the evening dews and damps,
I can read His righteous sentence by the dim and flaring lamps;
His day is marching on.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat:
Oh! be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me:
As he died to make men holy, let us die to make men free,
While God is marching on.

—*Julia Ward Howe.*

WHAT HAS GOD GIVEN?

THE GREATEST GIFT OF ALL— OUR MASTER

What do you think is God's greatest gift?

"Food," said Harold. "We would die without it."

"Water," said Robert. "All the plants would dry up and the animals would die, and we should have no food without it."

"Homes," said Lillian, "and parents. We need them to get our food and take care of us."

"Our country," said Norman. "Suppose we had food and homes and everything, but there were no law to keep any one else from taking them away?"

Yes, all these things we must have to live.

But suppose we had all these things and never knew who gave them to us? Suppose we never knew why he gave them or what he wanted us to do with them?

We should wonder and wonder and wonder what all these great gifts were for.

Jesus came to tell us that God gave these gifts to us because he loves us.

He came to tell us that he loves all the other people in all the world just as he does us.

He came to tell us that he wants us to use his gifts so that all the people in all the world will be better and happier.

So he tells us why God gave the gifts and what we can do with them. Christ explains God and God's gifts to us. Because he shows us these things we call him Our Master. That makes Christ the best of God's gifts to us.

"God so loved the world that he gave his only begotten son." —John 3:16.

"No one hath seen God at any time. The only begotten son—he hath declared him." —John 1:18.

HEAD OF CHRIST AS A YOUNG MAN
By Luini, Bernardino (1475–1533)
In the Ambrosiana Gallery, Milan, Italy
Photograph by Alinari Brothers, Rome

MADONNA AND THE CHILD WITH ANGELS

School of Botticelli, Sandro (Alessandro Filipepi) (1447–1510)

In the Uffizi Gallery, Florence, Italy

Color Photograph by Alinari Brothers, Florence, Italy

THIS picture was probably painted by a student of Botticelli. The face of the mother resembles the work of Botticelli, but the mother and especially the Child lack somewhat of the delicate refinement of the work of the master himself. The picture is rich in detail: the angels who bring flowers, the little St. John with his cross, the ornamented architecture, the lizard on the marble steps, and the bird about to pick up an insect—and, outside, the Italian landscape with castles, huntsmen, cows, sheep, and shepherd dog. Can you find all these details? Others? Point out the difference between this picture and the work of Botticelli, da Vinci, and Fra Angelico.

STORIES OF OLD TESTAMENT DAYS

Stories of Joseph

THE SHEPHERD BOY

DREAMED A DREAM:—Dreams were considered very important in Eastern countries.

SHEAVES:—Bundles of grain. Though Jacob was a shepherd, doubtless he raised a little grain.

ONCE upon a time there was a shepherd named Jacob, who had twelve sons. Ten of them were great, stalwart men, but the two youngest were still growing up. The older of the two was named Joseph and the younger, Benjamin.

Of all the sons Joseph was the father's favorite. His father liked to keep him about the tent when the rest went far off over the hills with the flocks. Jacob made for the boy a coat such as rich men wore. It was far too fine to wear when working about the sheep. The fact is, Jacob thought his favorite was a little too good to do rough work, and wanted to make it easy for him. Perhaps if their mother had lived, it might have been different, but she was dead, and all the father's love for her had gone out to these boys.

It is no wonder that Joseph came to think well of himself. One day he was foolish enough to tell his brothers a dream.

"I dreamed," he said, "that we were binding sheaves in the field, and behold! my sheaf stood up, and all yours came around and bowed down to my sheaf."

His brothers sneered at him. "You think, do you, that we are going to bow down to you?" they said.

BLACK TENTS OF THE ARABS
Photograph by Professor E. J. Goodspeed

Another day, when they were all gathered with their father about the tent door after the sheep were taken care of at night, he told another dream.

"I have dreamed again," he said. "I dreamed that the sun and the moon and eleven stars bowed down to me."

Even his father, who loved him, could see how foolish the boy was.

"Do you think that all the family are to bow down to you?" he said.

His brothers hated him. It was bad enough to have his father save him from all the rough work. It was worse for him to put on airs, and think he was better than they. And, indeed, Joseph was on the way to becoming a selfish, spoiled boy, who thought, because he did not have to work as hard as others, he was somehow better than they.

PLEASURE BOAT ON THE NILE

By courtesy of the Metropolitan Museum of Art, New York

BOATS exactly like this were used on the Nile in the days of Joseph. The master of the boat, dressed in white, sits on a seat in the stern, while the one seaman attends to the sail. Notice that an eye is painted on the boat near the bow. They supposed that a boat as well as its owner wished an eye to see the way! For a more detailed description of these boats, see Volume 2.

SOLD AS A SLAVE

BLACK TENTS:—The shepherds lived in tents woven of black goats' hair. In the New Testament, Paul was a maker of such tents.

TWENTY PIECES OF SILVER:—About twelve dollars.

COMPANY OF TRAVELING MERCHANTS:—A CARAVAN. The trade of the East was carried on by these caravans which had regular routes like our roads or railways.

The flocks of Jacob were so large that they sometimes had to go far away to find pasture. Sometimes the shepherds camped out on the hills, and did not come back to the black tents for days at a time.

One day, when the older brothers had been gone with the flocks for so long that Jacob wanted word of them, he called Joseph.

"Go up to Shechem," he said, "and find your brothers and the flocks, and see if all is well with them, and bring me word."

So off went Joseph, glad of the long walk up into the hills. He climbed the round limestone hills, and was soon out of sight of the familiar group of tents in the valley.

At last he came to Shechem. Here was the spring where he knew his brothers watered their flocks, but no one was there, nor could he see them anywhere on the hillsides. He followed up a valley, but they were not there. He went to the top of a hill but they were not on the other side.

Then he met a man, on a trail over the hills, who told him that his brothers had gone on to a place called Dothan, a dozen miles farther on. Joseph trudged on over more hills to find Dothan, where there was a spring and a wide, fertile field of pasture.

"I hope they will have a good dinner for me," he thought.

A WATER BUFFALO IN EGYPT

Photograph by Professor Lewis Bayles Paton

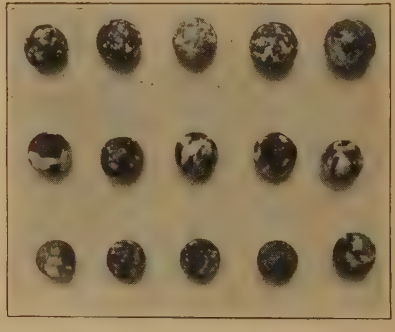
These three Egyptian boys are having a good time with their strange steed. The water buffaloes are very valuable in Egypt as beasts of burden. They were used in Joseph's day. They were the fat and lean kine of Pharaoh's dream.

"And behold, there came up out of the river seven well favoured kine and fat fleshed; and they fed in a meadow."—*Genesis 41:2.*

WOODEN EGYPTIAN DOLLS

By courtesy of the Metropolitan Museum, New York

The little girls who played with these dolls lived in the 12th Egyptian Dynasty, about 4000 years ago.



MARBLES OF EGYPTIAN BOYS

By courtesy of the Metropolitan Museum of Art, New York

These are stone marbles used by Egyptian boys. The children who played with these marbles lived more than 5000 years ago, but the marbles look very much like the stone "agates," with which boys play to-day.

By and by he saw them in the distance, and went faster; for he was hungry and tired.

They had seen him, too.

"There comes that dreamer," one said.

"Let's kill him," another said, "and tell father that a bear ate him up. Then we shall see what becomes of his dreams."

How they hated him!

But the oldest, Reuben, said, "No, not kill him. Let's put him in this pit and leave him."

He hoped to come later and take him out.

So when Joseph came up, there was no rest and no good dinner waiting for him, but only hatred and black looks.

They stripped him of his fine coat and dropped him into an empty pit. Then they sat down to eat their own dinner.

A company of traveling merchants, with their goods on camels, came along. They were going far away to Egypt, with spices and rich goods. They stopped and talked with the shepherds at dinner. Then one of the brothers, Judah, said,

"Why kill Joseph? If we sell him to these merchants then we shall be innocent of the crime of killing him."

So they pulled the boy up out of the pit and sold him for twenty pieces of silver to the merchants. That was cheap for a slave, but perhaps they did not want the merchants to ask too many questions about how they came to have a slave boy to sell.

Then they sat down to finish their dinner and the merchants went on down the road toward distant Egypt with their newly bought slave. When Reuben, who had gone away, came back, he found Joseph gone. He

soon learned what had happened, but could do nothing. The merchants would not give up their good bargain, even if he could overtake them. So Reuben, not to make enemies of his brothers, kept still in all that followed.

One bad deed leads to another. The brothers killed a kid, dipped the fine coat into its blood, and when they drove the sheep home again, threw it down before their father and said,

"This looks like Joseph's coat. You will know whether it is or not."

"Yes," said Jacob, "it is. Some wild beast has eaten him up."

For long years he mourned sorely for this son, and could not be comforted; so that the brothers, hard and heartless as they were, wished they had not done this wrong. But they dared not tell him the truth, not even when they had sons of their own, and knew how much fathers loved their children.

JOSEPH IN EGYPT

CANAAN:—One of the names of Palestine, from which Joseph came.

YEARS OF FAMINE:—Years in which no food could be raised or so little that the people were in danger of starving.

Joseph had been brought up out of doors, and had never slept under any roof heavier than a tent. He was probably a fine, strong, bright-eyed boy, and sold well in the slave market in the great city in Egypt. One of the high officers of the land bought him. He had to learn new kinds of work, and a new language, for in Egypt they did not speak the language of the people of Canaan. He had hard work to do and no nice coat now to wear. But he was so cheerful and

Boat on the Nile

By courtesy of the Metropolitan Museum of Art, New York

In this picture, the slaves are working hard at the oars. The helmsman stands in the stern by the great rudder. The mast and sail have been taken down. For full explanation, see Volume 2.

willing and honest that things went very well, considering he was a slave, until someone accused him falsely to his master. Then he was thrown into prison; and that was worse than being a slave. But his honesty and cheery way won him friends again, and by and by he was trusted to help the keeper of the prison.

In the same prison were two officers of the king. One morning Joseph found them troubled because they had each dreamed a dream, and could not guess what it might mean. Joseph told them that he thought the dreams meant that one would be released, and the other not, and so it turned out.

For two years longer he stayed in prison, and the time must have dragged very slowly.

Then came a day when a messenger from the king, whom the Egyptians called the Pharaoh, appeared at the prison, and demanded Joseph. He hastened Joseph out of the prison, put on him finer clothes than he had ever seen before, and brought him before the great Pharaoh himself.

Now the reason was this: Pharaoh had dreamed a troublous dream, and none of the people whose business it was to tell what dreams meant could explain it. Finally the officer who had been in prison told of Joseph, and the Pharaoh hurriedly sent for him.

"I hear you can explain dreams," he said.

"No, but God can," Joseph replied.

Then Pharaoh told his dream. First he had dreamed that seven fat oxen were eaten up by seven lean oxen; then that seven full heads of grain were eaten up by seven shriveled heads.

"Both mean the same," said Joseph. "There will be seven fruitful years in Egypt, then seven years of famine. God has shown Pharaoh this beforehand, so that

the famine can be prepared for in the years of plenty. Gather up food and build storehouses, and make ready for the years which will produce nothing."

Pharaoh was pleased with Joseph, and appointed him as the officer in charge of all the food supply for the country. He made Joseph the second man in the kingdom and gave him a fine chariot to ride in, and whenever Joseph went through the streets of the city men cried before him, "Bow the knee."

But life was not all parade and fine clothes. He had to see that in all Egypt grain was bought and storehouses were built, and that the farmers were not cheated and that the government got what it paid for. Joseph had never worked so hard before in his life.

All these years his poor father in the shepherd's tent mourned him as long dead.

JOSEPH AND HIS BRETHREN

COURT OF JOSEPH:—The place where he received people who had business with him.

INTERPRETER:—An officer who could speak both the Egyptian language and the language of other countries.

After the years of plenty came the years of famine. No grain grew in the fields, and the people would have died of starvation had they not been able to go to Joseph and buy food. Soon they came saying,

"Our money is gone, and our children are crying with hunger. Buy our cattle and give us grain."

So he did; and every day the great court of Joseph was filled with Egyptians, who bowed down before him and begged him to sell them food for their hungry children. Joseph was very glad to be able to do it. So much food had been collected in the plentiful years that now there was enough and to spare.

The Pyramids and the Sphinx

The Pyramids are said by authorities to have been built as royal tombs, and also to have been used for astronomical observations. According to Herodotus 100,000 men were employed twenty years in building the great Pyramid, the Pyramid of Cheops. This Pyramid was originally 480 feet high with a base 764 feet square. It is believed that the Pyramid was once covered by a solid marble casing which has been removed. There are three "great" Pyramids and about forty others of lesser size.

The Sphinx is a huge stone image near the Pyramids. It is older than the Pyramids. Although it is badly defaced, still it has a certain high dignity and power. "Viewed now at a little distance, it has the calmness, the simple majesty that belong to high art. Old writers say that the face was once sweet and beautiful."

SLAVES BRINGING SUPPLIES OF FOOD

By courtesy of the Metropolitan Museum of Art, New York

These slaves are bringing supplies of food: poultry, bread, and other supplies, to the steward of the king.

MODEL OF EGYPTIAN BUTCHER SHOP

By courtesy of the Metropolitan Museum of Art, New York

MODEL OF EGYPTIAN GRANARY

By courtesy of the Metropolitan Museum of Art, New York

In this model, the slaves are making bread: one is bringing water, others are kneading the meal, and one has a loaf of freshly made bread. For full description of these pictures see Volume 2.

One day, as Joseph sat in his court, he glanced down and saw a group of foreign-looking men in travel-stained clothing, standing timidly at the back of the court. He knew them. They were his brothers. All were there except Benjamin, the youngest. They did not know him. They may have wondered if one of the slave donkey-drivers they saw in the streets might be their brother, but they would never dream of looking for him under the fine robes of an Egyptian officer.

The famine had reached their land, and they had come to Egypt to buy grain, but they felt very strange in this fine court.

When their turn came, they bowed very low before the great officer and began to tell how their children were hungry, but he, talking Egyptian, broke in on them. The interpreter told them what he said, but they needed no one to interpret his black looks and harsh tone.

"You are spies," he said. "You have come to see how weak the land is."

"No, no," they replied, "we came to buy food. We are all one man's sons, we are not spies."

"Spies you are," he growled.

"No, we are twelve brothers; and one is dead and one is with our father, and we are come to buy food. We are not spies," said the frightened shepherds.

"I believe you are spies," he said, "but you may prove you are not. One may go back for your brother and the rest stay in prison."

And off to the prison he sent them.

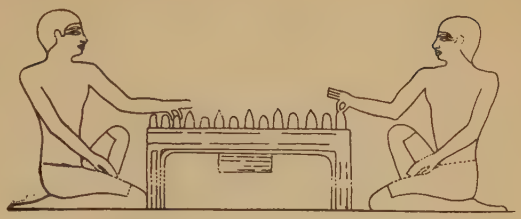
Three days later he brought them in again.

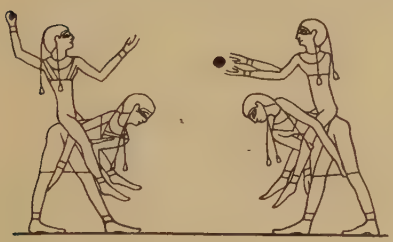
"You may all go back except one," he said, "and take food for your children; but you must not come again unless you bring your youngest brother," for Joseph longed above all to see Benjamin.

Game of Draughts Played on a Low Table with Two Sets of Seven Men, One Set for Each Player.

From a Wall-Relief from the Tomb of Nykauhor at Sakkara. Now in the Metropolitan Museum of Art.

Dynasty V, about 2700 B.C.





Girls Playing Ball, Two of Them Mounted on the Backs of Their Companions.

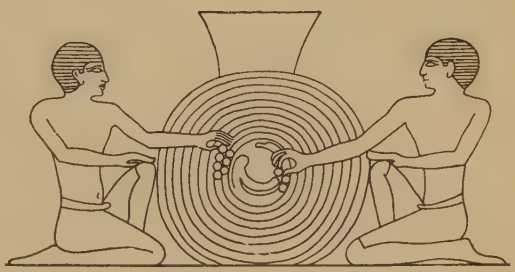
From a Wall-Painting in the Tomb of Basket at Beni Hasan.

Dynasty XII, about 2000 B.C.

Game Called "The Vase," represented as Played on a Circular Board with Round Men or Marbles. The Method Followed in Playing the Game is Not Known.

From a Wall-Relief in the Tomb of Shepsesre at Sakkara.

Dynasty V, about 2700 B.C.



EGYPTIAN GAMES

By courtesy of the Metropolitan Museum of Art, New York

So he put one, Simeon, in prison, and the rest went home with bags of grain on their donkeys' backs; and Joseph had ordered their money to be put into the bags with the grain, where they found it when they opened the bags.

They did not know what to make of it all, but they knew that they could neither free Simeon nor buy more food unless Benjamin went with them.

Benjamin had taken the place of Joseph in Jacob's love, and it was not easy to persuade the anxious father to let him go on the long journey, but at last Jacob consented.

One day, as Joseph sat in his court again, he espied the frightened faces of his brethren, and with them one whom he knew to be Benjamin.

He paid no attention to them, but turned and spoke to an officer, who went out. Soon they were called out of the court, taken to a fine house, and told that they were to dine with the great Egyptian officer.

Simeon joined them, they laid out the little presents they had brought, and wondered what was coming next.

Joseph came in and asked, "The old man, your father, is he yet alive? Is this your youngest brother?"

But even yet he did not tell who he was.

When they sat down at the table, they found they were seated in order of age. How should the Egyptian or his servants know that? It was all very strange.

The next day, as soon as it was light, they started for home with the grain they had bought, glad enough to be gone. But before long a messenger came riding after them.

"Why have you done evil for good?" he said sternly. "You have stolen my lord's silver cup from his house."

Here was further strange misfortune. That they should be taken for thieves!

They protested with many words that they were honest men and had stolen nothing.

"Search us," they said. "Whoever has stolen your lord's cup shall die and the rest of us will be your slaves."

"Very good," said the messenger, just as Joseph had told him to say, "but I will not be so hard on you as that. Whoever has stolen the cup shall be my lord's slave and the rest can go free."

CAMELS IN THE DESERT

Photograph by W. A. Pottenger expressly for The Book of Life

For centuries the camel has been the "Ship of the Desert." Modern travelers use these faithful beasts just as the people did in the days of Abraham. The French Government is, however, experimenting with tractors which may take the place of the camels and the long caravans. What would the Patriarchs think of such a substitute!

Then he opened Benjamin's bag, and there in the top was Joseph's silver cup, for Joseph had given orders that it should be put there.

Joseph was trying to see whether they were still selfish, and would give up Benjamin to save themselves, or not.

The brothers were astounded, but they had no thought of riding away free and leaving Benjamin to his fate. They all went back to the harsh Egyptian officer to plead for their brother.

Then one of them, Judah, told the whole story: how Joseph was dead, how their old father loved Benjamin, how it would kill him if Benjamin did not come back! "Keep me as a slave," he begged; "only let Benjamin go to our father."

By that, Joseph knew that his cruel brothers had learned love and loyalty. The need of harshness was over. They had stood his test! He was ready to let them know who he was.

"Let every one go out of the court," he cried; and all the officers and interpreters and soldiers and clerks went out, leaving the great officer alone with the group of wondering shepherds.

Then Joseph stepped down from his great throne, laid aside his rich robes, laid aside his harsh manner and his Egyptian speech, and in the language of his boyhood said, "I am Joseph. Does my father yet live?"

And the strong men wept together.

Joseph sent his brethren back, with wagons and camels, to bring his father and all their families and their tents and their flocks to Egypt. The Pharaoh gave them permission to settle in a part of the land of Egypt. So Jacob saw his son Joseph again, and spent his last years with him.

His brethren asked Joseph to forgive them for the old wrong they did him.

"Forgive?" he said. "I forgave you long ago. You meant it for evil, but God meant it for good."

This is the wonderful story of the shepherd boy who became second to the king in the great empire of Egypt.

BRONZE EGYPTIAN CAT

By courtesy of the Metropolitan Museum of Art, New York

The cat was a sacred animal in Egypt in the early days.

The Story of Moses

THE BABY IN A FLOATING CRADLE

REEDS:—Tall river plants, growing close to the shore, partly in the water.

HEBREWS:—The descendants of the family of Jacob, who had come into Egypt when Joseph was second to Pharaoh. Joseph was dead and the Pharaohs had forgotten all about him and his service to the nation.

ONCE upon a time there was a little girl named Miriam. She lived with her parents and her brother Aaron not far from the banks of a wide river. In some places along the side of the river were reeds. Miriam could reach in among the reeds and hide little baskets, and they would stay quietly, held by the stout stalks about them.

Out on the river, boats were often passing. They were not steamers, as on the large rivers to-day. They were boats with sails. If the wind was right the sail was up. If not, men rowed the boats with long oars.

Not far away was the palace of the king of the country. Little Miriam used sometimes to watch the soldiers go tramp, tramp, on the road to the palace.

Sometimes she saw the daughters of the king walking by the river, with their servants. But she never spoke to them. Oh no! She was only a poor girl, who was not even of the same race as they were. Her people were called Hebrews, and they had to work for the king, making bricks with which he built his great storehouses. The king and his people were Egyptians and the Egyptians always looked down on the Hebrews.

When mother stood in the door of their little house and called, "Miriam, Miriam, come now and help me," then Miriam would run home and tell her mother all about the beautiful princess, with her servants and her rich dress, who walked so often on the path by the river.

ONE OF THE GREAT PYRAMIDS
Photograph by Charles F. H. Crathern, Jr.

Now the Egyptians were afraid that if the Hebrews became too strong they would fight for their freedom. To keep them from becoming too strong, the king did a very cruel thing. He sent out word that all the little boy babies should be killed. If that were done for a time, then, later, there would not be so many men among the Hebrews to fight for their freedom.

By and by, a little baby was born in Miriam's home. Miriam loved her little brother. He looked up and smiled so cunningly, and she was soon very sure he knew her and reached out his little hands to her. At first she did not understand why her mother so often wept when she looked at the baby, and why she kept him hid in a room in the house, and was so anxious if he began to cry when any Egyptian was passing in the street. Then she learned about the new law, and she was afraid day and night that the soldiers would come and take the little baby away.

For three months the mother kept the baby hidden. But that could not go on. Sometime the baby would surely be found.

One day Miriam's mother said to her,

"Go down to the river and get me some reeds and grasses."

Miriam wondered what her mother would do, but she brought the reeds with tall, strong grasses. Her mother wove them into a little basket. She set the basket in the water, but the water came through the cracks, and the basket sank.

Then her mother took the basket and covered it with something that dried into a hard, smooth coating. Then she put it in the water again, and it floated on the top like a little boat.

Miriam was very curious about what it all meant. She thought the little boat would make a nice plaything, but her mother did not give it to her. Instead, she covered it inside with the softest cloth she had, and made a little nest, all cosy and warm.

Into that nest she put the little baby! Miriam wondered still more what her mother meant. Then she picked up basket, baby and all, and went out toward the river, telling Miriam to come with her. What could her mother want?

When they got to the river, Miriam began to see what the little basket that swam like a boat was for. Her mother put the little basket in a safe place among the reeds on the river, just as she had hidden her little baskets when she had been playing by the river.

Then her mother told Miriam what to do, and went back to the house; and Miriam stayed by the river. She felt very much grown up, because her mother had left her to watch the baby. If something happened, then she must do just as her mother had told her, and perhaps she could save baby brother's life.

Then that very thing her mother had talked of

really happened. The young princess came along the river bank with her servants. Just as she was opposite the baby, she saw the little basket and stopped. Miriam saw her point it out to a servant girl, and heard her say, "What is that basket? Go bring it."

The girl brought the basket, and Miriam saw the princess' look of astonishment as she said, "It is a Hebrew baby!"

Miriam's heart was in her mouth. What would the princess do? But Miriam went up, just as her mother had told her to, and asked,

"Shall I bring you a nurse for the baby?"

Now the baby had begun to cry, and the kind heart of the princess went out to the lonely little thing.

"Yes," she said. "Bring a nurse for it."

Miriam ran home and brought her mother.

The princess said, "Take this child home and take care of it for me, and I will pay you."

So the mother was nurse for the baby, and the child was safe because the king's daughter, the young princess, had adopted him.

That is how Miriam saved her little brother.

The baby was called Moses, and grew up to be the man who led his people out of Egypt.

THE INFANT SAMUEL

By Reynolds, Sir Joshua (1723–1792)
In the National Gallery, London

THIS has long been a favorite picture. The face of the little boy, who lived with the old priest and answered God's call, is very sweet and appealing. Why should children pray? For what should they ask? For what should they thank God?

The Story of Samuel

THE BOY WHO LIVED IN THE TEMPLE

ONCE upon a time, an old priest named Eli was in charge of the most sacred place of worship the Hebrews had at that time. The people came there to worship. They brought offerings to give to God. Often it was a lamb; sometimes, if the person was poor, it was only a dove.

One day a woman came to the priest and brought, not a lamb, nor a dove, but a little boy. She said she had promised God that if she should have a son he should belong to God always. The only way she could think of was to bring him to the priest and give him to be a helper in the temple.

So the mother kissed her little boy and left him with the good old priest. The mother's name was Hannah and the boy's, Samuel. Hannah missed little Samuel about the home very much, but she never called him back. Every year, when she came up to the temple, she brought a little coat which she had made for him.

His father and mother did not live very far from the temple, and perhaps they came up to see him more often than once a year.

Samuel was happy in helping Eli about the temple. The old priest had two grown sons of his own, but they were not good men, and he came to love little Samuel, who was so obedient and cheerful. When Eli called, "Samuel, Samuel," the boy came running up with his cheery, "Here am I," and was ready to do

whatever Eli wanted. And so the old priest and the little boy were very happy together.

Every night the old priest lit a lamp in the temple. Then Eli and Samuel lay down and went to sleep.

One night they lay sleeping. It was before daylight and the lamp was still burning when Samuel awoke.

He thought he heard some one calling, "Samuel, Samuel."

He jumped up and ran to Eli. "Here am I," he said. "You called me."

"I called not, my son," said Eli. "Go lie down again."

Samuel went back and lay down. After a little he thought he heard Eli again calling, "Samuel, Samuel."

Again he jumped up and ran to Eli and said, "Here am I, for you called me."

Again Eli said, "I called not, my son. Go, lie down." And Samuel went and lay down again.

After a little he thought he heard Eli again: "Samuel, Samuel."

Again he ran to Eli and said, "Here am I. You surely called me." Then Eli, who knew that he had not called the boy, said to himself, "It must be God who is calling him."

He said to Samuel, "If you are called again, say, 'Speak, Lord, for thy servant hears.'"

So Samuel went and lay down once more.

After a little the voice came again, "Samuel, Samuel."

Samuel did as Eli had told him. He said, "Speak, Lord, for thy servant hears."

Samuel lived many years after this and led his people in battle, and brought many messages to them from God. It all grew out of the fact that he was a boy who came when he was called.

Stories of David

GOD SEES THE HEART

ONCE a man went out to find a king. The man was named Samuel. It was the same Samuel who once lived with the old priest, Eli.

God said to him, "Go to Bethlehem. A man lives there named Jesse. One of his sons is to be king."

So Samuel went to Bethlehem. He made a feast, and asked some of the people to the feast.

When all had gathered he asked Jesse, and said, "Come to the feast, you and your sons."

All the people came, and Jesse and six of his sons came.

They did not know that Samuel had come to find a king.

Samuel saw the oldest. He was fine and tall.

Samuel said to himself, "He must be the king, he looks so fine."

God said, "No, he is not the king, even if he is tall and fine. God sees the heart."

Then Samuel looked at the next.

He was tall and fine, too.

But God said, "No, he is not the king."

Then Samuel looked at the next. He was not so tall and not so fine.

God said, "No, he is not the king."

Then Samuel looked at the next. He was not so tall and not so fine.

God said, "No, he is not the king."

WOMEN OF BETHLEHEM
Photograph by W. A. Pottenger expressly for The Book of Life

These women are carrying their heavy jars on the road near the old City of Bethlehem.

A FLOCK OF SHEEP ON THE HILLS OF PALESTINE

This is a large flock of sheep which the shepherd is leading along the road in the hill country of Palestine. There is a stone bridge in the distance and a road winding up to it.

Then Samuel looked at the next. He was still less tall and fine.

God said, "No, he is not the king."

Then Samuel looked at the next. He was the youngest of the six.

God said, "No, he is not the king."

And these were all the sons with Jesse.

Samuel said to Jesse, "Are all your sons here?"

Jesse said, "David, the youngest of all, is not here. He is only a boy, and is with the sheep while we are here."

"Send for him," said Samuel. "We will not sit down to eat till he comes."

Jesse sent for David. Samuel looked at him as he came. He was not so tall as the oldest, and not so fine as the next, and not so strong as any of them.

But God said, "He is the king, for his heart is right."

So, after he had learned many hard things, the boy who kept the sheep became king.

THE SHEPHERD BOY AND THE BEAR

BETHLEHEM:—A little town in the hills of Judea. It was not only the birthplace of the boy who was chosen king, but, many years later, Jesus was born there.

He was the youngest boy in the family. David was his name, and he lived in a village called Bethlehem. Not very far from Bethlehem begins wild, rocky land, which grows wilder and more rocky the farther one goes to the east. It is so rocky and barren and the hills are so steep that no one lived there. In the holes under the rocks bears lived, and even now and then a lion. In the spring the shepherds led their flocks a little way into this wild country, for after the winter rain the grass grew, and the sheep could find good pasture.

David used to lead his sheep there, too, though there was always a little danger from the wild beasts.

One day something happened which we should never know if he had not later mentioned it to show that he believed he could fight a great warrior, Goliath. The next story tells of David and Goliath. This is the story of what David did while he was still a shepherd. It must have been something like this:

One day he had led his flock far away from the others. He was following a little valley where the water ran in the early spring, and the sweet, green grass made fine pasture. The sheep moved slowly along, eating as they went, and the lambs jumped and played about in the bright spring sunshine. David kept close watch of the flock, for sometimes, the old shepherds said, wild beasts came up as far as this. If he should lose a lamb his older brothers would say that he was not fit to be trusted alone with the flock. He had his sling with him, and now and then tried it.

"Suppose that rock were a bear," he said. "His head would be the point sticking up. Could I hit him right in the eye?" Then he would sling a stone, and another, and another, and still another, till he could put a stone just where he wanted it. He almost wished a bear would come out and let him try it on his hard old head.

And while he was thinking that, what do you suppose happened? He saw a great bear rush out from behind a rock and catch a lamb in his jaws and start off.

Now nobody knows just what happened next, or how many stones David shot out of his sling before he hit the bear, or whether he lamed him first with a stone and then killed him with his long shepherd's knife. But when it was through, the bear was killed, and David took the poor, frightened lamb out of the bear's mouth. He must have bound up its wounds and taken it home that night very tenderly.

By being brave when he was all alone out in the pasture with the sheep, and watching over the flock his father put in his care, he became fit to be a king of his nation.

DAVID AND THE GIANT

PHILISTINES:—A warlike people, enemies of the people of Israel, with whom they were often at war.

COAT OF MAIL:—A coat made of metal, sometimes of chains woven together or of pieces of metal overlapping each other.

PRONE:—Flat.

David was the shepherd boy who afterwards became a great king in Israel.

One night when he came in with his sheep, he found all the village of Bethlehem astir. The streets were

full of men. Some of them had swords, and some were hastening home from the fields.

David put his sheep in the fold and ran home.

There he found that the land was at war. People called the Philistines, with whom they had fought many times before, had sent an army up into the hills where they lived. The king, Saul, had sent to all the towns and villages to call the men to his army. That was why men were hurrying home to get their swords.

Three of David's older brothers were going. It was the first time some of them had gone to the army, and it made them feel very important.

Perhaps David asked if he could go, but his father said, "No, you are too young. You must stay and help me with the sheep."

So that night the others went off, and David slept all night, and next morning led the sheep to pasture just as usual. What his father said, he must obey.

Some days later his mother made some cakes and cheeses and wanted to send some of them to the boys in the army. So David's father said he might go, for he, too, wanted to hear from the boys.

Then they packed up some parched corn and other food for his brothers, and put up ten of the little, home-made cheeses for the captain of the boys' company, and David and a servant started early in the morning to go over the hills to the army.

DAVID STREET IN JERUSALEM

This is a busy day in old David Street, Jerusalem. A little girl dressed in white and a little boy are going to school. There is a group of older children on the left, and many people are on the sidewalk. Perhaps a procession is to pass that way, or, perhaps, the people are only shopping. Jerusalem, after all these years, is still one of the important cities of the world.

When they came to it, David left the presents with the servant outside the camp and started to find his brothers.

Over on the other side of the valley he saw the Philistine army. They stood before their camp with swords and shields, as though they were ready to attack the Hebrews. Already Saul had sent out word for the Hebrew army to be ready, and the soldiers were gathered in front of the tents with drawn swords.

David found his brothers, and told them the news from home. While he was talking with them, a great voice boomed over the valley.

"Give me a man to fight with," the voice said. "Choose a man and let us fight together. If he kills me, we will be your slaves. If I kill him, you will be ours."

David looked across the valley, whence the voice came. In front of the Philistine army stood a man taller than any of the others; a very giant he looked. He had a helmet of brass, and a coat of mail with shining scales of metal, and his legs were covered with sheets of brass. He had in his hand a huge spear, and before him stood a man with a great shield. His name was Goliath and because he lived in the city of Gath, they called him "Goliath of Gath."

David had seen bears and lions while keeping his sheep, but he had never before seen so terrible an object as this huge warrior, with his armor gleaming in the sunshine.

"I defy the armies of Israel," Goliath shouted. "Give me a man that we may fight together."

But not a Hebrew dared accept his challenge. As they saw how huge he was, their hearts failed them, and they were sore afraid.

This was not the first time he had dared them to fight.

Day after day he had shouted his challenge across the valley, and nobody had accepted it. He grew more bitter every day, and scorned them for cowards who dared not fight.

"What shall be done to the man who kills this Philistine?" asked David.

His brother was angry at his question. "Have you run away to see the battle?" he asked. "What have you done with those few sheep in the wilderness?"

"What have I done now?" said David. "Is there not a reason?"

Reason enough, to be sure, when no one in all the army dared fight the giant!

Some one ran to the king and told him of David's questions, and the king said, "Bring him here." So the shepherd boy was taken to the king's tent.

But when the king saw how he was only a boy, he said, "You cannot fight this man. You are only a youth, and he a man of war from his youth."

David answered, "When I was keeping the sheep, a lion and a bear both came to take sheep from the flock, and I killed them. God will deliver this warrior into my hands as he did the lion and the bear."

Then Saul said, "You must wear armor, if you are going to fight him," and he put on David his own heavy armor.

But the shepherd boy was not used to armor, and he knew he could not fight in it; so he begged to be allowed to fight his own way, and the king consented.

David went down to the brook and carefully picked out five smooth, round stones. He had with him his shepherd's sling. He had spent many hours practising

with it while the sheep were feeding, and he could sling a stone to hit any rock or tree at which he aimed. He chose stones just right to fit his sling.

He slipped these stones into his shepherd's bag, took his sling in his hand, and walked across the brook and straight up the slope toward the giant.

BLOCKING THE TRAFFIC IN DAVID STREET, JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

You will have to look rather closely to see the camel which is lying down with its burden right across David Street in Jerusalem. Perhaps his master is delivering goods to one of the shops or perhaps the camel is just tired and refuses to go any farther as they sometimes do. There seems to be no traffic officer to clear the way!

Goliath was still bellowing out his challenge, "Send a man to fight," when he saw an unarmed shepherd boy, with no spear or sword, only a sling in his hand, coming towards him.

He was angry. This was an insult to his warlike power, to ask him to fight with a defenseless boy!

"Am I a dog?" Goliath shouted at him. "Come on and I will give your body for food to the birds."

"You come to me," said David, "with a sword and a spear. I come to you in the name of the God of the armies of Israel. He will give you into my hand."

Then he fitted a smooth stone into his sling, ran lightly toward the giant, and slung the stone straight at him.

Here came the value of all those hours of practice in the wilderness.

The stone sang through the air and buried itself right in the forehead of the great warrior, and his huge bulk came crashing down prone upon the ground.

The Philistine army behind gave a gasp. "Goliath of Gath is dead," they cried, and turned and fled. The soldier who bore Goliath's shield dropped it and ran with them.

The boy David ran up, drew the great sword of the giant and cut off his head with it. And all the army of Israel shouted with a great shout, "Goliath of Gath is dead, Goliath of Gath is dead."

If David had not learned to be brave when he was alone, fighting the beasts of the wilderness to protect his flocks, he never would have dared to fight with Goliath of Gath.

THE TWO FRIENDS

Once upon a time there were two friends, named David and Jonathan. Jonathan was the son of the king, Saul. He lived at the court, and had a place in the army. He was a brave young man. His father was fond of him, and all the people loved him. They had all looked to him to be king some day, in place of his father.

David had been a shepherd boy. He was a brave lad, too, but he had never been with the army till he had come to visit his brothers one day. Then he had killed the great giant Goliath, of whom all the army were so afraid they had not dared to fight with him. Then every one began to say how brave David was. When the army came back, and David came along with it, the people from the towns swarmed out to meet them. They had made a song, and sang it to the victorious army. Part of the song was this:

"Saul has slain his thousands, and David his ten thousands."

That was calling the youth David a greater warrior than Saul, who had led the army in many battles. Saul did not like that, and no wonder!

David was very sensible. He did not think he was a great warrior simply because he had killed one of the enemy, even if that man was a giant. Some young men might have strutted around and talked big and thought themselves better than the gray-headed old generals. Not he! He was the same modest, sensible youth he had been when he was a shepherd boy. The king gave him a place in the army, and all the people were talking about the brave deed he did, but he was not spoiled by it all.

ARAB AND HIS HUT

Photograph by Professor Lewis Bayles Paton

This hut which looks not unlike the wigwam of the Indian is made of slender withes.

It is pitched in the desert with high hills in the background.

As he was around the court week after week, kept there by the king's command, the king grew more and more jealous of him.

"What can the people give him more but the kingdom?" he muttered, as he noted how popular the young man was.

But his son, Jonathan, came to love David very warmly. He might, like his father, have been jealous of David. If the people should want David for king after Saul, where would he be? His father was asking that question, and at last became ready even to kill David, but Jonathan, with his big, unselfish heart, grew to love him more and more.

Now King Saul was at times more than half insane, and then the evil thoughts that were down in the bottom of his heart came up and governed his actions. David was skilful with the harp, and was sometimes called in to play before Saul when the dark moods were upon him. But one day Saul hurled his spear at him while he was playing. Another day he tried again to pin him to the wall with his spear; and Jonathan and all the court came to know how Saul had grown to hate David.

It became unsafe for David to be in Saul's presence, and he went home, away from the court. But still he was in danger.

Then came a time when he must decide whether he could stay even in his own home, or must go out and be a fugitive, living as best he could in the wilderness.

He and Jonathan had a long talk in the fields. They felt that it might be the last time they could talk together in safety. Jonathan was sure that the people's minds were turning more and more to David for the future king. It could not have been an easy thing for him to give up his hope of the kingdom; but he did it. He was sure the kingdom would go to David, and he asked David to promise kindness to his children in that day.

Jonathan was to sit at a feast with the king the next day. He would find out if the king was determined on the death of David and let him know. Three days later David was to be hiding near this field, and Jonathan would come here and let him know the result. So, after a long and loving talk together, the friends separated.

Jonathan went to the feast. The first day Saul said nothing about David. The second day, as they came to the table, he asked, "Where is David?"

Jonathan said that David had asked to be excused to go home. Then the king's anger broke. He stormed at Jonathan. He said that as long as David lived Jonathan would never be king. He ordered David's death. At last, in blind rage, he hurled his spear at Jonathan. In his mad fury he was willing to kill his own beloved son.

Jonathan left the table in sorrow and shame, but he still loved David.

The next day he took his bow and arrows and called a boy to go with him, and went out to the field.

When he met any one who asked him where he was going, he said, "Out to the field, to practise shooting at a mark."

So he was, but the trip had been arranged with David.

He came to the place where David had met him before.

"Now run and find the arrows I shoot," he said to the boy.

As the boy went, he shot an arrow beyond him, and called, "The arrow is beyond you."

That was the sign to David that there was danger in Saul's anger.

Jonathan called again to the boy, "Make haste, hurry up, don't stay."

That meant to David that he must flee as soon as possible.

The boy took up the arrow and came back. Then Jonathan said to him, "Here, take the bow and arrows back to the city. I will come later."

And the boy, who knew nothing of David's hiding near by, went away, while Jonathan walked on.

He and David were alone. David came out of his hiding place and the two friends met once more, for

the last time, before David went out to live as he could, while Saul sought his life.

"God watch between us," they said.

It finally came out as Jonathan had seen it would. When Saul was dead, David became king. Jonathan had fallen in battle, and so did not see the throne, which might have been his, go to his friend; but David never forgot his love.

He wrote a poem about Saul and Jonathan, which ends thus:

"How are the mighty fallen in the midst of the battle!
Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!"

DAVID AND THE THREE BRAVE MEN

CAVE IN THE WILDERNESS:—The country about Bethlehem, the pasture lands where David kept his flocks, has many of these great limestone caves.

Once upon a time, David, who was then king of Israel, was at war with the Philistines.

They had come up from their home in the plain-country, and gone far into the hills where the Hebrews lived.

One day a man came running to the camp of the king.

"The Philistines have come to Bethlehem," he said.

Bethlehem was the town where David had lived when a boy. He had played in its streets with his brothers. He had gone out to the pastures with his father's sheep and had brought them back to the fold at night, when the sun was setting over the houses of Bethlehem.

When he was tired with his work or play, and warm with the heat of the summer sun, he had gone to the well close by the town, and drunk of its cool water. All the village came to the well for water. They boasted that it had the best and coolest water of any well about. When men went away to distant places, they came back saying, "There is no water anywhere like the water of our well at Bethlehem."

And now the town and its well were in the hands of their enemies! That was hard for David to think of. He moved his army, which was not very large, into the country near Bethlehem, but the Philistines were so strong that he did not dare to attack them. He and his men camped about a great cave in the wilderness, and waited to see if a chance of attack would not come.

One day, when David was warm and tired, and weary with thinking how his old home was under the Philistine power, he exclaimed, "I wish some one would give me drink from the well at Bethlehem, which is by the gate."

It was only a wish, and he never dreamed that any one would really try to do it.

Three men of his soldiers heard the king's words.

They looked at each other and slipped out. "David shall have his wish," they said to each other as they met outside the camp.

A little later they were climbing up the hill toward Bethlehem.

The Philistines were camped about the town. Behind their tents lay the well. The three men watched them draw water from it as the sun went down, and saw how the tents stood in relation to it. They waited till the sun was set, and the stars were out, and the fires of the soldiers died down, and all the camp became quiet.

Then they crept down, moved quietly between the tents, and reached the well. Perhaps a camel lifted up his long neck to watch them draw water in the darkness, but the men all slept.

The next morning the three men were in David's camp again.

"Yesterday," they said, "you wished for water from the well of Bethlehem. We have brought it to you." Then they told him the story of their adventure, and how they had dared it for their love of him.

But David would not drink the water. "It is the blood of the men who risked their lives for me," he said. "It is too precious for me to drink. It is worthy to be a sacrifice to God"; and he poured out the water as his gift to God.

So here were noble men: the three soldiers who loved their leader, and the king who knew a brave deed when he saw it.

Let us be content to work,
To do the thing we can, and not presume
Because it's little.

—*Elizabeth Barrett Browning.*

The Young King and His Dream

UNDERSTANDING HEART:—Wisdom, knowledge.

ONCE upon a time there was a king named Solomon.

When the people in the Land of the Bible talked of their kings, they called him the richest and wisest of them all.

His father David was king before him. Solomon had always lived in a king's palace, and had the finest things the kingdom could give. He had servants to wait on him, and horses to ride.

When he went out into the city street, very likely the people all made way for him. "Here comes the son of the king," they said, and stood aside for him to pass.

All that was very fine but it has spoiled a great many king's sons. It is not good for boys and girls to have too much done for them. It sometimes makes them lazy and selfish. But that was not the way with Solomon.

When David died and Solomon, still a young man, became king, he went to one of the great sacred places of the people to worship. And this is what the people said about what happened there:

When night came, Solomon lay down and slept. In his sleep he had a dream. He dreamed that God came to him and said, "Solomon, ask of me anything you want."

Now if Solomon had been as selfish as some he would have said, "I want riches. I want power. I

want to be the greatest of all the kings. I want fine food to eat and fine clothes to wear, and a great army, and all the people bowing before me."

But he did not ask for riches or power or glory.

He said, "O God, all this kingdom has come to me from my father, and I am like a little child. I do not know how to rule it. Give me wisdom. Give me an understanding heart, so that I may rule this people."

So, because he was not proud or selfish, but was humble and childlike, God was pleased. He wanted to know how he could serve others, not how he could get good things for himself. And God gave him the wisdom for which he asked, and also he gave him that for which he had not asked, riches and honor.

"Happy is the man that findeth wisdom,
For the gaining of it is better than the gaining of silver." —Proverbs 3:13a, 14.

"Her ways are ways of pleasantness
And all her paths are peace." —Proverbs 3:17.

A FAMILY AT RAMALLAH
Photograph by Professor Elihu Grant

This is a family of the town of Ramallah near Jerusalem where, for a long time, a mission conducted by the Society of Friends has done a great deal of good for the people. Notice the mother with her strong patient face, the smiling little girl, the baby, the bright little boy looking up to his mother, and the older boy in the background.

The Little Slave Girl

SLAVE-MARKET:—In those days, slavery was everywhere common. Even young children captured by the enemy were sold to be slaves. So Joseph was sold and the little girl of the story, whose name we do not know.

ONCE there was a little slave girl in an ancient city called Damascus. This city was the capital of a country called Syria. The king of Syria lived there, and his generals and his officers. All the people of Damascus were very proud of the city, because it was so beautiful. Two rivers of clear water flowed through it, and by the side of the rivers were trees with green leaves and, in the fall, ripe fruit. The people thought their rivers were the most beautiful rivers in the world.

The land of Syria was neighbor to the land of the Hebrews, and there was war for many years between the Syrians and the Hebrews. That is why the little slave girl lived in Damascus. She was a Hebrew, and once when the Syrian armies made a raid into her land, she was captured and brought away. That was the way armies did in ancient war, and no one thought it was wrong.

The little girl was sold in the slave-market to Naaman, one of the great generals of the Syrians, who took her home to wait on his wife. They must have been kind to the poor little girl, for when her master became sick she was sorry and wished he could be made well.

Naaman had a fine house and many servants. He was a friend of the king, and when he went to court

A HOUSE ON THE WALL OF DAMASCUS

Photograph by Professor Lewis Bayles Paton

This house, built into the wall of the city, is like the one where Paul was entertained after his conversion.

"Then the disciples took him by night, and let him down by the wall in a basket."—*Acts 9:25.*

SCHOOL CHILDREN IN PALESTINE

By W. A. Pottenger expressly for The Book of Life

Not all the school children of the Holy Land are poor and neglected. The children of this group seem well dressed and happy. The teacher is perhaps a native girl who has graduated from one of the fine colleges established by American missionary influence in the East.

all the people in the street bowed down to him. But none of this made him happy. He was a leper; and there was no cure known for the terrible disease of leprosy. So the great man in the great house was very unhappy. He could look forward only to suffering and pain.

Perhaps he had forgotten all about the little slave girl. She was so unimportant in the house that we do not even know her name. She kept thinking of her own home, and how the hills came close to the little village where she lived. She remembered hearing about a man who could make the sick well. Perhaps she still cried at night when she thought of the home she might never see again. But she was sorry for her good master and mistress. Perhaps she knew that her mistress cried at night, too, in spite of her fine house and beautiful clothes, when she thought how there was no help for Naaman.

One day the little girl said to her mistress, "Would God my master were with the prophet Elisha, in Israel! He would heal him of his leprosy."

Some one who heard it told Naaman what the little slave girl said, and Naaman told the king.

"There is a man in Israel," he said, "who can cure me of my leprosy."

The king was as eager as Naaman himself. He had been at war with the king of Israel, but if Naaman could be cured in Israel he would be a friend of the king's.

"I will write a letter to the king of Israel," he said, "and you shall take it and go to his city, Samaria."

Naaman set out from Damascus, with a company of guards and rich presents for the one who should cure him; and at home Naaman's wife had long talks

with the little slave girl about the man in Israel who could cure her master.

But when the king of Israel read the letter from the king of Syria he was afraid; for it said, "I send with this Naaman, my servant, that you may cure him of his leprosy."

"Am I God, to kill and to make alive?" said the king of Israel. "How can I cure a man of leprosy? He seeks a quarrel with me!"

Through the land the story ran, and all Israel feared that Syria was planning to fight again.

Elisha the prophet heard of Naaman, and he sent word to the king, "Let Naaman come to me, and he shall know what Jehovah can do."

Now Elisha was the very man to whom the little slave girl meant her master to go, but between them the two kings had almost sent Naaman back without seeing the prophet.

LITTLE GIRLS OF PALESTINE

Photograph by Professor Lewis Bayles Paton

These little girls do not look as though they had very much time for play. It was a little girl much like one of these who was the captive maiden in the story of Naaman. The prophet Zechariah predicted that the time would come when

"There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

"And the streets of the city shall be full of boys and girls playing in the streets."—*Zechariah 8:4, 5.*

So Naaman came with his horses and chariots and all his band of soldiers and servants, and stood before the prophet's door.

But Elisha did not even come to the door to meet the great general. He only sent out a messenger who

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Not all the school children of the Holy Land are poor and neglected. The children of this group seem well dressed and happy. The teacher is perhaps a native girl who has graduated from one of the fine colleges established by American missionary influence in the East.

said, "Go and wash in the River Jordan seven times and you will be cured."

Then Naaman was angry that Elisha should have treated him with so little respect.

BREAD SELLER IN JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

This boy is selling bread in the streets of Jerusalem. The round flat cakes do not look much like our loaves of bread. Do you see that he has a reserve supply on the stone near by? It cannot be as clean as the bread we use!

"I thought," he said, "that he would have come out, and stood, and called on his God, and raised his hand over me, and cured me. Go to the Jordan indeed! Are not Abana and Pharpar, the rivers of my own Damascus, better than the Jordan? May I not wash in them, and be cured?" He turned and went away in a great rage.

But some of his servants were cooler than their master. They came to him and said, "My father, if the prophet had told you to do some great thing, would you not have done it? Why not, then, this small thing?"

Then Naaman laid aside his anger, and went down the hills to the Jordan, and dipped himself seven times in the Jordan, as the prophet had told him, and he was cured.

And so, the story says, the great general, and the king, and the prophet, and God himself, all worked together for the cure of the leper, but it all started from the kind heart of the little Hebrew slave girl.

The Boy Who Was King

HIS name was Josiah. He was only eight years old when his father's death left him king.

Do you think it would be a fine thing to be king? I am afraid this little king did not think so.

His father Amon had been king for only two years. Before that, he could remember that he was sometimes taken to see an old man with a gray beard. They told him it was his grandfather Manasseh, the man who had been king of the land for over fifty years. Then Manasseh had died and his father became king, and all the people shouted, "God save the king," when he took his seat on the throne in the great courtyard.

There were some things which the little boy did not know. He did not know that a great many of the people who shouted for the kings hated them in their hearts. They hated both Amon and the old king, Manasseh. The little Josiah did not know how cruel his father and grandfather were, and how they had killed innocent people. So he lived in the palace and played in its garden, and never dreamed that ill could come.

Then there was a night when he was wakened by the shouts of men rushing through the palace. He was frightened, but nothing happened to him. The next morning he was told that his father was killed in the night, and that now he must be king. His mother looked very frightened and very sad, but told him to be brave and good, because no one wanted to harm him.

So that day the little boy was taken into the courtyard and again all the people shouted, "God save the king." Poor little fellow! He tried to be brave, but he was afraid of all the great whiskered men with drawn swords who stood on each side and behind him. He was glad to get away from it all to his mother, back in the quiet rooms where the women lived.

Now he had to spend part of every day with men who told him about the God who had given his nation their land; about King David, his own ancestor, who had founded the kingdom; about David's son, Solomon, who had built the great temple which stood close to the palace; about the laws of this kingdom he must rule; and about a great many other things he never before had heard of. As he grew older, he learned that his grandfather and father had hated the God of the nation and worshiped other gods. The people now in the court were devoted to God, and they taught the little king to love him for all he had done for the nation.

During all these years, the old temple, which had stood over three hundred years, since the days of Solomon, had been neglected. Josiah wanted to do what he could to undo the evil work of his father and grandfather. He determined that as soon as he could he would see that the temple was repaired. There were things which hindered, and he was a young man before he was able to do it.

At last, however, carpenters and masons were at work in the temple. They brought in timbers and hewn stone, and all the building and the courtyards about it were busy with men repairing the parts that were tumbling down.

Then Hilkiah, the high priest, said to the man in charge of the work, "I have found a book of the laws of our God."

Books in those days were not bound as they are now. They were written on long sheets of leather, and rolled up into rolls. One began reading at one side and unrolled as he read.

So the man in charge of the work, whose name was Shaphan, took the book home to read. As he read it he said, "These laws are not being kept. The king must know of this."

The next time he went to the king to report on the work in the temple, he took the book along.

"Hilkiah the priest," he said, "has given me a book," and he unrolled it and read it.

The laws in this book were new to the king. He knew, as well as Shaphan, that they had never been kept. If they were really what Jehovah wanted, they ought to be observed.

A FUNERAL PROCESSION NEAR JAFFA GATE, JERUSALEM

Notice the cross carried in advance, the white umbrellas, the street venders with burdens on their heads in the rear.

These people are a part of a funeral procession in one of the streets of Jerusalem near the Jaffa Gate.

Josiah sent to a wise and good woman, Huldah. She said that the laws in the book were really what Jehovah their God wished to have done. If they were not kept, evil would come on the nation, as it had in other days when the law was not kept.

It was not easy to put these laws in force. They said that no God except Jehovah must be worshiped; and in Jerusalem itself, close to the palace of the king, and in many of the towns about, there were altars raised to other gods. The priests of these altars were

THE WAILING PLACE OF THE JEWS
Photograph by Mrs. W. A. Pottenger expressly for The Book of Life

This ancient wall is the spot where the Jews gather to bewail the fate of Jerusalem. This custom is certainly as old as the Middle Ages. These people kiss the ancient stones and mourn the fate of their beloved city.

important people. Many were in favor of keeping the worship of the other gods. The young king was not sure but he would stir up a rebellion if he attacked this old worship. He must have remembered that night in his boyhood when armed men had rushed into the palace and killed his father. Perhaps the same thing might happen to him. Yet this law said that these altars must be overthrown and he, the king, must see that the law was obeyed. He would be disloyal to his trust, not worthy to be a king, if he did not.

If he thought of danger, he said nothing of it. He sent to all the leading men of the country.

"Come to the king's palace," the messengers said.

He was not content to get the great men. He sent out word that all the people should gather.

When the young king came out of his palace, all the great space was filled with people, wondering what was coming. The king had the new-found book in his hand. He unrolled it and read it, so that everybody might understand what was to be done. Then he said, "I have promised God that I would keep this

law," and he made them enter a covenant with him that the new-found law should be kept in the nation.

This was his way of bringing the people to his side.

Then he began by ordering all the images of the other gods which were still in the temple to be brought out and burned. Some of the people who were standing by may not have liked that, but they had promised to obey this law.

This king had a busy life, and not an easy one. He must sometimes have watched the little children playing in the streets, and wished he could, either as boy or man, have had some freedom from the labor and care of the kingdom. But he was a brave man, and never tried to shirk a task because it was hard. He had his reward. No king since the times of David and Solomon held so high a place in the memory of the nation as Josiah, the man who was king from his boyhood.

PLOWING IN PALESTINE

Photograph by Professor E. J. Goodspeed

This farmer is warmly wrapped in his wool coat. He has harnessed two oxen to his plow.

The Story of a King's Officer

BABYLONIA:—A powerful country, the capital of which was Babylon. It was at this time in the hands of the Persians who had conquered it.

IN the court of the King of Persia was a Hebrew named Nehemiah. He was a high officer, and every day it was his business to come to the king.

One day men came from Jerusalem to see him.

"What is our city like?" he asked.

Then they told him how large parts of it had never been built since the days when Babylonia destroyed it, and how the walls still lay broken down, so that any strong band of raiders could capture and rob it.

It was a sorry story they had to tell, and it made Nehemiah very sad. Even the king noticed it, and enquired about it.

PLOWING WITH CAMEL

Photograph by Professor Lewis Bayles Paton

This farmer is using a camel to plow the rocky soil.

"I am sad because the city of my fathers lies waste," said Nehemiah.

Now the king had a liking for this Hebrew officer; so instead of sending him away from the court because he was no longer happy and cheerful, he tried to find out what could be done.

He made Nehemiah governor of Judah, and sent him back to Jerusalem to help his own people. Nehemiah was a fine, brave man, and he tried to put some of his own courage into the minds of the people. He succeeded. They worked with a right good will till the wall was built again.

THE TEN COMMANDMENTS PUT INTO SHORT RHYME

1. Thou shalt have no God but me.
2. Before no idol bow thy knee.
3. Take not the name of God in vain,
4. Nor dare the Sabbath to profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean;
8. Nor steal, though thou art poor and mean,
9. Nor make a wilful lie, nor love it.
10. What is thy neighbor's, dare not covet.

—*Isaac Watts.*

He Told the Truth

This is an Eastern story which is not found in the Bible.

LONG ago and far away lived a boy with his mother. His father was dead, and his mother had become very poor.

His name was Selim, and he lived in Persia. At last his mother could keep him no longer and sent him to his uncle in the city of Shiraz, far away over mountains and deserts.

He traveled with a caravan of merchants, and helped the servants to care for the camels when they camped at night.

One day they went through a ravine in the mountains. The rocks were high on each side, and the road wound so that one could see only a little way ahead.

They were still in the mountains when the night came on, and they camped by the side of the little stream, and all lay down to sleep.

But in the night robbers came. When Selim woke, he found the merchants and servants bound, and the robbers building a little fire for light and warmth.

They brought the merchants and servants one by one to the chief of the robbers, who tried to make them tell what they had with them.

At last Selim was brought. Selim was so small that the chief wished to waste no time on him.

"My boy," he said, "what money have you?"

"I have three gold pieces sewed up in the corner of my coat," said Selim.

"Three gold pieces!" said the chief. "If that is true, why did you tell me?"

"Because," said Selim, "my mother made me promise three things when I left her. The first was to be kind to any one whom I could help; the second, to pray to God every day; the third, always to tell the truth. So I told you the truth."

"Let me see your coat," said the robber chief.

He took it, cut open the corner and took out three gold coins, as the boy had said.

Then he took from his girdle three more gold coins and gave the six to Selim.

"Sew these all up in your coat," he said, "and always do as your mother said. Had I had such a mother I should not have been a robber."

Then he called the chief of the merchants and said to him, "See that this boy gets to his journey's end without harm, and I will protect you when you come back through the mountains. Persia needs boys trained to be kind, to pray, and to tell the truth."

"Speak truth one with another."

Speak the truth, and speak it ever,
Cost it what it will:
He who hides the wrong he did
Does the wrong thing still.

IN THE LAND OF THE BIBLE

In the Land of the Bible

A LITTLE CHAPTER ABOUT NAMES

NAMES OF THE PEOPLE

THE people who wrote the Bible were called Hebrews in the very ancient time. That meant, "those who had come from another land," "the people from over there."

The nation was also called Israel, because that was the name of one of the old heroes from whom the nation came.

A very prominent part of the nation, a tribe as they called it, was named Judah. From Judah came the greatest kings of the nation. Its greatest city, Jerusalem, was in the land of the tribe of Judah. At last, after many wars and great defeats, Judah was all of the nation which was left.

Then the name "Judean" began to be used for all the Hebrews. From "Judean" came the shorter word "Jew." The Hebrews are usually called Jews in the New Testament. Ever since the New Testament time, "Jew" has been the common name for all the Hebrew race.

NAMES OF THE LAND

The land where the Hebrews lived had two names. Curiously enough, neither is from the names of the Hebrews, but of other peoples.

The old name in the Bible books is Canaan. That is from a people who were living in the land when the Hebrews came there, the Canaanites. The Hebrews first began to call the country "The Land of Canaan,"

and "Canaan" it continued to be long after all the people first called Canaanites had disappeared.

The other name only came in use later. It did not begin with the Hebrews, but with the people who came to the country by sea, to trade and to do business.

Near the sea, in the southern part of Canaan, is a plain. This plain was not held by the Hebrews, but by a people called Philistines. For a long time the Philistines and the Hebrews were not friendly neighbors, but later they learned to live together without quarreling.

When people from the sea landed on the coast and came to the towns to buy and sell, they did not meet the Hebrews, but the Philistines. They called the name of the land Philistia. That was also the name which the Hebrews used for the plain by the coast, where the Philistines lived.

The people who traded changed the name "Philistia," in their language, to "Palestine." They began to call all the country by this name. In the New Testament time that was the name by which the country was usually known among the peoples of the world. And Palestine has been the most usual name for it ever since; but in the Bible itself the name is used very rarely.

Remember, then, that there are three names for the people:

Hebrews
Israelites
Jews,

and two names for the land:

Canaan
Palestine.

THE NORTHERN MOUNTAINS OF PALESTINE

Photograph by Professor Lewis Bayles Paton

"THOU crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the little hills rejoice on every side."
—*Psalms 65:11–12.*

THE MOUNTAINS

The land of the Bible was a land of hills. On the western side was a level plain which, toward the south, was twenty miles wide, but became narrower as one goes north. Except this plain, almost all the land was hills and narrow valleys.

"I will lift up mine eyes to the hills," said a Psalm writer.

There was almost no place in the land where you could not lift up your eyes to the hills. In the west, near the plain, there are rounded hills. They become higher to the east, till the center of the land is a high range of hills, with rounded tops and steep sides.

Then, a little farther east, the hills suddenly break down into steep valleys, with great rocks on the sides. There are precipices and strangely carved cliffs.

The hills end at the bottom of the deep valley of the Jordan. But the valley is nowhere more than a few miles wide, and on the other side the hills rise once more, towering up and up till they are as high on the eastern side of the Jordan as they are on the western side.

Is it any wonder that the words "mountain" and "hill" are found hundreds of times in the Bible?

When an old Hebrew poet wished to picture the power of God, he said,

"Which by his strength setteth fast the mountains."

—Psalms 65:6.

When a poet wanted to say that the most stable things would be changed, he said,

"Every mountain and hill shall be made low."

—Isaiah 40:4.

When another poet wished to say that God's power was eternal, he said,

MOUNT GERIZIM—THE MOUNT OF BLESSING
Photograph by W. A. Pottenger expressly for The Book of Life

This mountain, the Mount of Blessing, is 2,848 feet high; and its neighbor, the Mount of Cursing, is 3,077 feet high. These noble mountains are near Shechem.

"Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world
Even from everlasting to everlasting,
Thou art God." — Psalms 90:2.

There were some mountains which became famous. The Mount of Olives is close to Jerusalem, on the eastern side. Jesus had friends in a village on it, Bethany. Once he looked over at Jerusalem from the side of the mount and wept over the city, because he loved it so much and saw the troubles which would come to it. As he came down the road toward Jerusalem one day, the people met him with palm branches and shouts of praise, as though he were a great king. So Palm Sunday began on the slope of the Mount of Olives.

Mount Tabor is in the middle of the country, looking out on the southern side over the fields on a plain below. It stands out beyond the hills behind it,

a great dome, round with a flat top. The mountain has looked down on peaceful harvests and on bloody battlefields, for many armies have camped on its sides and fought on the plain below.

One of the battles was fought in the early days of Israel, when a woman, Deborah, urged a chief, Barak, to gather the people against their enemies. All night long they came to the camp on the mountain side. When it was day they went down to fight in the plain, and a great storm of wind and driving rain broke in the faces of the enemy and gave the Hebrews the victory over a stronger force. They kept the memory of it in a splendid poem, The Song of Deborah, which you will find in another volume of this set.

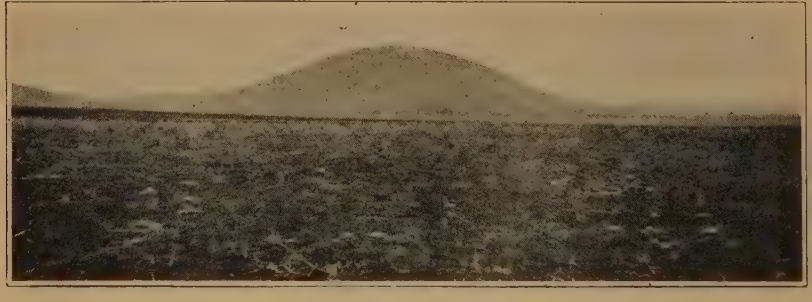
Not far from Tabor, rising out of the plain, its high, round top looking straight out to sea, is Mount Carmel. It is the only mountain in the land where the Hebrews lived which stands right on the seashore. It can be seen by travelers from far away inland and by sailors far out on the sea; so it was always a famous mountain. Before the Hebrews came into the land the people had climbed up its steep sides and built an altar to God on its top, because it seemed to them that they were nearer to God here than in the plain below. When the Hebrews came into the land, they also built an altar to God there.

Once upon a time, the people had forgotten to worship God. His altar on Carmel was broken down, and nobody came up there any more to worship him. They thought that other gods were better than their God. Then a great prophet, Elijah, sent word all about among the people, "Come up to the old altar on Carmel"; and they all came, wondering what was going to happen. They found Elijah and the priests

of the other god, Baal. Then Elijah made them choose between their own God and Baal. "If our Lord is God, follow him; if Baal, follow him," he cried. All day the people stayed there, and at night they had come to the decision. Baal was no god, and they would follow their own God. There have been many stirring scenes on Mount Carmel, but this was the greatest day of all. In the stories of Elijah you will find the story as they told it later among the Hebrews.

Away off to the north is a range of mountains, the Lebanons. Most of the range lies outside the land in which the Hebrews lived, but it was very familiar to them. Hebrew villages reached high up on the southern slopes.

In the high Lebanons the snow lies late in the spring. Trees and plants grow there which are not found in the lower country. The most famous kind of tree is the cedar of Lebanon, great trees with dense tops and huge trunks. The Hebrews always spoke of these trees as the greatest and most splendid they knew. Once a great king, Solomon, built a house in which



MOUNT TABOR

Photograph by W. A. Pottenger expressly for The Book of Life

This is one of the beautiful mountains of Palestine. Early tradition fixes the scene of the Transfiguration on this mountain but this cannot have been, because it is known that the top of the mountain was covered by houses at the time of Jesus.

to worship God. He wanted to make it the finest and most stately building in all the land, and he sent to Lebanon for cedars as its timber.

When a poet wished to picture the future of his nation as splendid with the gifts of prosperity from God he said,

"The glory of Lebanon shall be given unto it."

—Isaiah 35:2.

The highest mountain of all in the land is Mount Hermon. It stands in the north, on the very edge of the country of the Hebrews, but it is so high and so separate from other mountains that it can be seen from far. From the hilltops in almost all the land a part of the view is the great, bare top of Hermon. Most of the year it is white with snow. Even when most of the country lies hot under the sun, and the children are picking flowers on the grassy hillsides and the wheatfields are green in the valleys, Hermon wears his white snow-cap. The most important river of the land, the Jordan, begins under the snow banks of Hermon.

The people in old time liked to worship God on the top of mountains, as they did on Carmel; but Hermon was too high, its top too cold and bleak, to think of such a thing in connection with it. It stood apart from all the rest of the land, like the great white throne of God.

"I will lift up mine eyes unto the hills"; and highest and grandest of all was lofty Hermon.

THE JORDAN

The land where the Hebrews lived had not many rivers, but there was one river which every child knew about. It was the Jordan.

Most of the Hebrews lived on a long line of hills

could flow in, the water would fill up the whole valley of the Jordan to the Sea of Galilee.

It is the saltest lake in the world. It is much salter than the ocean itself.

It lies shining and rippling in the sun, but no fish live in it. No reeds or rushes grow along the edge of the water.

There is no town on the lake. Only sand and rock border it. The whole country about looks desolate and dead. That is why it is called the Dead Sea.

THE SPRINGS

The Hebrews had a pretty name for the springs of water. They called them "the eyes of the land."

They were very fond of their springs. Most of the lands about theirs were very dry. In the winter, when there was rain, grass grew, but in the long summer the sun shone hot every day and the grass dried up and the ground became parched and dry.

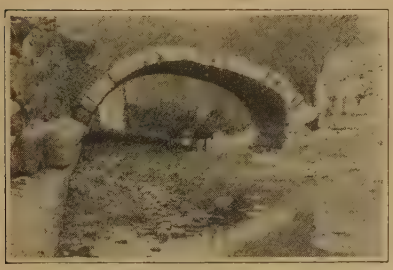
There were very few springs in those lands, and each one was very precious. The shepherds guarded the water very carefully that none should be wasted. If there was not enough water for their flocks the lambs would die, and the shepherds must buy the right to water their sheep at some other well.

Now in the land of the Hebrews every spring was precious, too, but not as much so as in the lands about them, where the shepherds lived. Water is so common in the lands where most of us live that we would think Canaan very dry, but it was so much more plentiful than in lands about them that it seemed to the Hebrews very well watered. They were very proud of the springs of water and of the brooks which flowed from them.

A WATER CARRIER IN JERUSALEM

Photograph by Charles F. H. Crathern, Jr.

This man is selling water from his goat-skin bag in the streets of Jerusalem.



OLD ROMAN BRIDGE NEAR RABBATH AMMON

Photograph by Professor Lewis Bayles Paton

This old Roman bridge, with its great stone arch, crosses a little river which flows by the ancient town of Rabbath Ammon in the hilly country in the land of Moab.

MARY'S WELL AT NAZARETH

This is the well of the village of Nazareth, at which Mary drew the water for the family. Doubtless Jesus often came here to help his mother.

A ROADSIDE SPRING NEAR NAZARETH

Photograph by Charles F. H. Crathern, Jr.

Look closely at this picture and you will see many things of interest. A group of people, boys and girls among them, are crowding closely around this wayside spring. On the left, two women are carrying their water jars on their heads. One is of the usual shape, a jar of pottery. Look closely at the other. It is square and another like it stands on a stone by the road. What do you suppose they are? Empty American kerosene-oil tins! American kerosene is on sale everywhere in the East, and when the tins are empty they are not thrown away, but are used as water jars and for many other purposes.

One of the writers of the Bible describes Canaan as "a good land; a land of brooks of water, of fountains and springs, flowing forth in valleys and hills." And so it was, compared with some of the dry and thirsty lands about it.

The people cared so much for the springs that they settled near them. In time towns grew up, and sometimes, where there was a large spring flowing all the year, these became cities. The greatest city of all, the city that was long the capital of the land and is to this day the center of all the country, Jerusalem, stands where it does because long ago, long before the time of the Hebrews, somebody settled near a fine spring. That spring furnished water to the city all through the long ages. David drank from its water. Because even so fine a spring would not supply all the water needed, Solomon brought water in pipes from another place, but still the spring kept giving its water to those who came for it. It was flowing when Jesus came to the city. Thousands and thousands of women and girls have come down to the spring with water pots on their shoulders to get water for their homes. Cities have been destroyed and kingdoms overthrown and people of different races have come to drink its waters, but the spring kept right on flowing. It is flowing to-day, as it was long, long ago, when a village first gathered there because the spring gave them good water.

What happened at Jerusalem happened at many other places. The spring made the town; and then it kept on flowing age after age, no matter what happened to the town. And always people who lived near came to get its water.

Sometimes the spring had a name. If a town arose near by, the town was called by the name of the spring.

WATER SKINS OF PALESTINE
Photograph by Palestine Exploration Fund

These strange-looking objects are skins so often used in the East as receptacles for water or wine. Ropes are attached so that the skin may be carried over the shoulder.

There were towns called En-shemish, The Spring of the Sun, and En-gedi, The Spring of the Little Goats, and En-gannim, The Spring of the Gardens, and En-hakkore, The Spring of the Partridge.

The springs were one of God's best gifts to the people. One of the writers of the Psalms, giving a picture of the loving care of God, says,

"He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field."
—Psalms 104:10,11.

Another Bible writer, who wishes to show how God blesses those who trust him, says,

"Thou shalt be like a watered garden,
And like a spring of water, whose waters fail not."
—Isaiah 58:11.

SHEEP AND SHEPHERDS

In the land of the Bible there were a great many sheep. They were not kept in fields with fences about. They roamed over the hills and found pasture where they could.

How could they be kept out of the fields of grain? Would they not wander away so far they could not get back home? In the mountains there were sometimes wild animals; how could the sheep be safe from them? A shepherd went out with the flocks of sheep. Sometimes the shepherd was the owner of the sheep. Sometimes he was hired to care for the sheep. Sometimes he was a boy, often the son of the owner.

The stories of Jacob tell how his sons went with the flocks of their father.

King David was a shepherd boy in his youth, and cared for his father's sheep.

It was the work of the shepherd to take care of the sheep. He must lead them to good pasture. He must take them each day to a spring for water. In countries where there were no springs, he took them to a well and drew water for them.

Sometimes the daughters of the owner went with the sheep as shepherds.

Once upon a time Moses made a long journey, and at evening came to a well where the daughters of a shepherd chief were waiting with their flocks. He helped them draw water, and was so kind to them that their father took him into his home, and for a long time Moses was a shepherd.

The shepherds did not drive their flocks. They went before them and the sheep followed after. The sheep soon got to know the shepherd and would follow wherever he went. The shepherd knew the sheep,

THE GOOD SHEPHERD

By Plockhorst, B. (1825–1907)

JESUS is represented as carrying a little lamb in his arms while the sheep follow after. Do you suppose the lamb has been hurt? What story did Jesus tell about a sheep that was lost?

THE PET SHEEP

Photograph by Professor Lewis Bayles Paton

The mother and the pretty girl seem very fond of this great black sheep. Do you think that it is sick or are they just giving it dinner from the basket?

The Eastern peoples are very much attached to their sheep.

"If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"—*Matthew 18:12.*

too. Being with them day by day, he often gave names to them. One would be "Spotty," and another "Blacky." A little lamb so active he could hardly keep his feet on the ground was "Frisky," and a slow and heavy sheep, "Lazy-bones." And so each one had some name that fitted him. The sheep knew their names and would come when they were called.

The shepherd carried a long stick that he sometimes used as a staff. At the end was a bend, making a great hook. With this he could reach down and help a little lamb up a steep rock. This was called the shepherd's crook. David carried also a sling and perhaps a hunter's knife.

The shepherd was always ready to help the sheep when they could not help themselves. Sometimes a sheep was weak and not able to go as far as the others could. Sometimes a sheep fell among the rocks and hurt himself. Then the shepherd took it up on his shoulder. The sheep lay quietly, for he knew and trusted his shepherd. If a little lamb was too tired to keep up with the sheep, the good shepherd picked him up and made a great fold in his robe, put the little lamb in it, and carried him in his bosom.

A SHEPHERD WITH A KID

Photograph by Professor Lewis Bayles Paton

A shepherd of Palestine with a little new-born kid in his arms. The shepherds of the East are very faithful and very gentle with their flocks. The sheep know the good shepherd's voice, and follow him but they will not follow a stranger.

Then if the shepherd found that a lamb was missing when he got back to the fold at night, what did he do? Why, of course, the shepherd started straight back to find him. The poor lamb might have fallen and been hurt, or he might have wandered out of sight of the rest and then not known how to find them. If it were left out all night the dogs or wild beasts might kill it. So out the shepherd would go, taking a few dates to eat on the way. He would call the lamb by name, and peer into all the hollows in the hills, looking for the white coat of the sheep in the gathering darkness of the night. When at last he found it he put

THE ADORATION OF THE SHEPHERDS

By Couse, E. I. (1866–)

Mural Painting in Grace Church, Harrisburg, Pennsylvania; from a Copley Print, copyright by Curtis & Cameron, Inc., Publishers, Boston

IN THIS modern picture the light, as in the famous "Holy Night" by Correggio, comes from the figure of the Child. There are two old shepherds and a little boy with a pet lamb. Joseph, a grave man, dressed in a dark habit, stands behind the mother and Child. There are no angelic presences, no detail but the poor shelter and wide fields, the sheep, a jar in the foreground, the manger. Compare with similar pictures by Correggio, Le Brun and Murillo.

it on his shoulder and came back to the fold. As he drew near he called to the other shepherds, "I've found the lamb. I've found the lamb that was lost."

Is it any wonder that the shepherd came to love the sheep, and the sheep loved the shepherd?

SHEEP ON THE SLOPES OF MOUNT CARMEL

Photograph by Professor E. J. Goodspeed

This flock of sheep is feeding on the slopes of Mount Carmel.

When the writers of the Bible want to say that God loves the people and cares for them, they sometimes call the people sheep and God their shepherd. Everybody in the Bible country knew what that meant. It was the best way possible of saying, "God knows everyone of you. God loves you. God will take good care of you. God wants you to love and trust him as the sheep do the shepherd."

Sometimes the rulers were called "shepherds of Israel," because they ought to care for the people.

Once the Hebrews were driven out of their country. They felt that the rulers, who ought to have protected them like shepherds, had been selfish and greedy, and had not done their duty.

In Babylon, where they had been sent, one of their number spoke to them in God's name, and said that God condemned the shepherds who had fed themselves, but had not fed the flocks. Now God said he himself would be their shepherd. They were like sheep which had been lost. They were out in the forest, scattered, away from the fold.

He would bring them to their fold, and even in the forest he would make it safe for them to lie down and sleep. For thus saith the Lord God:

"Behold, I, even I, will both search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep; and I will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in good pasture. I will feed my flock, and I will cause them to lie down," saith the Lord God. "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. And they shall dwell safely in the wilderness and sleep in the woods. And ye my flock, the flock of my pasture, are men, and I am your God," saith the Lord Jehovah.

The whole of Ezekiel 34 is about how God will be the shepherd of his people.

Do you know the Shepherd Psalm? It is the twenty-third Psalm, and begins:

"The Lord is my shepherd, I shall not want."

THE HOUSES

"What a queer-looking building!" said Harold. "It does not look like a house at all."

Harold was looking at the picture of a house in the Bible lands of the olden time. It did look queer to him; but think how very, very queer our houses would have looked to a Hebrew child of the old time, if he could have seen them.

The house looked like a square block of stone. On one side it had a low door. There were no windows. "What did they do for light?" asked Harold.

MOHAMMEDAN SCHOOL IN PALESTINE

Photograph by W. A. Pottenger expressly for The Book of Life

This strange square structure is used as a Moslem school. The pupils sit around their teacher on the floor chanting monotonously the words of the Koran.

THE HOUSETOPS OF JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

The flat housetops of the East are a favorite place in the evening and they are used as a sleeping place at night. The roofs are commonly, but not always, flat and are usually formed of a plaster of mud and straw, laid upon boughs or rafters, but, upon the flat roofs, tents or booths of boughs are often raised to be used as sleeping places in summer.

NAZARETH

Photograph by W. A. Pottenger expressly for The Book of Life

Looking over the housetops of modern Nazareth.

Light could come in the door. If they had windows they would have had no glass to put in them. In that climate they lived out of doors more than we do, and did not need to have so much light in the house.

"There is no chimney. Did they never build a fire? Where was the stove?"

There was no stove. Most of the cooking was done out of doors, over an open fire. In the long summer they needed no fire to keep them warm. In the short winter it was wet and sometimes cold. In the hill country there was sometimes even a little snow, but it soon melted away. When it was cold the people put some live coals in a dish of iron or clay and set it in the middle of the room. This did not make the room very warm, but it was the best they could do.

If the house was large, it was built about a court, which was a small open yard. From a corner of the court a stone stair went up to the flat roof. If there was no court, the stairs went up on the outside of the house.

HOLY FAMILY

By Simon Pesaro (1612–1648)
In the Borghese Gallery, Rome, Italy
Color Photograph by Alinari Brothers,
Florence, Italy

JOHN is kissing the hand of the infant Jesus. The mother wears a turban on her head. Joseph is represented as an old, bearded man wearing a peasant's coat of blue.

The roof was a very important part of the house. In the better houses it was made very thick and solid and surrounded by a little wall, so that people would not fall off. In the hot weather the people lived on the roof much of the time. They sat there, where they could catch any wind there might be; at night they slept there.

Sometimes they built a room on the roof.

There was once a prophet named Elisha. He was often a welcome guest at a certain house. The owners of the house wished to make a room where he could stay when he pleased, and they built it on the roof.

AN ADOBE VILLAGE IN PALESTINE

Photograph by Charles F. H. Crathern, Jr.

While some of the modern houses in Palestine are well built of stone, others are built of sun-dried clay bricks, or simply plastered up with mud like the adobe huts of New Mexico. Notice the ladder by which one goes to the roof.

The woman said to her husband, "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither."

In a story about Peter, it is said that at one time he went up on the housetop to pray.

Houses of stone with roofs so solid were of the better class. The houses of the people in the villages were often built of mud, or, where they could be made, of clay bricks. They were of one story only, often with only one or two rooms. The roof was made of a layer of poles and brush, covered over with mud. In the rainy season grass often grew on the roof, but when the rain ceased and the sun shone hot, the grass soon withered.

The prophet Isaiah compared a weak nation to the grass on the housetop.

"Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up." —Isaiah 37:27.

A Psalm writer says of wicked people,

"Let them be as the grass upon the housetops,
Which withereth before it groweth up." —Psalms 129:6.

Such mud houses must be constantly cared for or the rain would get into the roof and begin to wash away the walls, and in a little while the house would fall down. Then only a heap of earth marked the place where the home had been.

Earlier than the house, in the history of Israel, was the tent. Away back in the early days of the Hebrews, in the times which the oldest stories of the nation told of, the people had been shepherds, wandering about

BETHANY

Photograph by W. A. Pottenger expressly for The Book of Life

a wide country to feed their sheep. Then they had no houses; but every family had its tent of black camel's hair cloth. They set up their tents near a spring, and if the pasture became poor, or if a stronger tribe drove them away, they folded up their tents and went away.

They never forgot that once their homes had been in tents. Long after they had settled down in cities and villages, and lived for generations in houses, they spoke of their homes as tents. Once they refused to obey a king, and the people all cried, "To your tents, O Israel"; that is, "We will go home and leave the king."

When the writer of a Psalm wanted to say that he chose God rather than riches, he said,

> "I had rather be a door-keeper in the house of my God
> Than to dwell in the tents of wickedness." —Psalms 84:10.

So all the people you read about in the Bible lived in either a house of stone, a house of earth, or a tent. Most of the houses would seem very bare and very poor to you.

It makes much less difference what kind of a house a person lives in, than what kind of a person lives in the house.

THE CITIES

A city in our land has rows and rows of business blocks, some of them very high. It has great factories, with tall chimneys pouring out smoke. Then it has long streets of houses, standing back from the streets, often with yards about them. Outside of the city itself, sometimes miles away from the center of the city, are suburbs full of houses of people who do business in the city. By and by the houses grow less

WEAVER IN PALESTINE

Photograph by Professor Lewis Bayles Paton

This picture shows a weaver at work in his shop at Ramallah. Weaving is, as it has always been, one of the principal industries of Palestine.

numerous and at last, gradually, the real country appears, with only an occasional farmhouse.

In the land of the Bible the cities were different in many ways. Imagine yourself going toward one of them. You are not on a railroad train or an automobile or a trolley car, but perched up high on a camel. In front of you are other camels, and behind you still others. You have been riding so long that you are tired, and in a hurry to get to the city. But you see no signs of it anywhere. Instead of a plain, with a great city by some river in it, you are climbing a hill.

You come in sight of a hilltop. It has a town on it. Another hilltop in the distance has another town on it. Where is the city to which we are going? Oh! That is on a hilltop, too.

Why are all cities on hilltops? Because, in the old days when they were first built, the country was full of fighting tribes, and the hills could be defended from attack more easily than the valleys.

Still we are climbing up the narrow track. The leader of our caravan says that we are almost at the city. But where are the suburbs? Not a single house do we pass. We might be a thousand miles from any city, so far as appearances go. In the Bible land nobody lived outside a village or city, except the wandering tent-dwellers. Even the farmers lived in villages and went out to their work.

We make a turn in the road, and there, ahead of us on the top of the steep hill, is a high, gray stone wall. That is the wall of the city. Every city had walls higher than the houses and so thick that they could not be broken through. This was to protect the people in time of war, or from the raids of bands of robbers. In one side of the wall is a gate which is shut at night. The people who live in the city do not mean to have anybody come in without their knowledge.

The city seems small to us. It seemed quite large enough to the men who had to build that wall all about it.

Inside the gate is an open place, which the Bible often speaks of as "the broad place." Here the people gather if there is news to be heard or a proclamation from the king to be read. Out of that go the streets. They are often very crooked and usually very narrow. Sometimes if a man reaches out his arms he can touch the houses on each side. When a loaded donkey or camel comes along, it takes up the whole street.

There are no pretty yards, with houses standing amid great trees. In the walled city they could not

afford to waste space that way. The houses are a solid row on each side of the streets. There are no windows in the front, only a door without any ornaments. The houses are built of stone, and a street is a narrow alley between two gray stone walls. Some of the houses have little gardens with a few flowers and perhaps a small tree, but that is behind the house, shut off from the street.

BARBER AT MICHMASH
Photograph by Professor E. J. Goodspeed

This barber of Palestine is shaving the head of his customer (or shall we say his victim?), at his out-of-door shop in the neighborhood of the place made famous by the exploits of Jonathan, the son of Saul.

There are no great factories with roaring machinery and tall chimneys. Only a few things are made, and they are made in the homes. A blacksmith makes knives and ox-goads at the back of his house. A carpenter makes benches and tables and ox-yokes in a room of his house. The women spin thread and weave cloth in their own houses.

You ask, "Shall we go into the stores?" No, we shall go to the stores, but we shall not go into them. In one of the narrow streets the fronts of the houses are open in a series of little booths. The merchant sits in the middle of the booth and can reach nearly everything without getting up, it is so small. A few large boxes would contain all his goods. The customers stand in the street outside.

One merchant sells cloth; another, sandals; another, pottery; another, barley or wheat; another, jewels and silver; another, the rare spices and precious oils

A STREET MARKET

Photograph by Professor Lewis Bayles Paton

Great heaps of fine-looking cauliflower are piled up on the curb for sale.

from Arabia or Egypt. In the morning the merchant takes down his shutters, and the store is open. At night he puts them up, and the store is closed.

In most cities there was one house larger and stronger than the others. Outside it looked quite as bare as the rest. It was the castle. In it the governor of the city lived, with the soldiers who guarded the walls and gates. It was made very strong so that it might stand an attack. Sometimes it was able to stand if all the rest of the city was taken. Usually it had a great tower from which watch was kept over the city. To it the people often fled when there was danger.

You see that the city in the old Bible lands was built for war, not for peace. That accounts for its place on a hill, for its walls and narrow streets, for its

BAZAAR AT DAMASCUS

Photograph by Professor Lewis Bayles Paton

"The bazaars of Damascus are a perpetual banquet of color. In the long tunnels of streets, shot by solid shafts of light, all is beautiful—the old walnut wood, the brown tobacco bales, the carpets, the spotted brown scones in the bakers' shops, the tawny sweetmeats, the golden Hauran wheat, the piles of green melons, the tables of snow from Hermon, the armor and rich saddle bags."

JERUSALEM ACROSS THE VALLEY OF HINNOM

Photograph by W. A. Pottenger expressly for The Book of Life

strong gates, and for its castle with the tower. Now men build cities for peace and not for war. The Bible compares God to the castle-tower, which makes the city safe.

"The name of the Lord is a strong tower;
The righteous runneth into it, and is safe."
—Proverbs 18:10.

"Thou hast been a shelter for me;
And a strong tower from the enemy." —Psalms 61:3.

"The Lord is my rock, and my fortress, and my deliverer;
My God, my strength, in whom I will trust;
My buckler, and the horn of my salvation, and my high tower." —Psalms 18:2.

JERUSALEM

The most famous city in the land of the Bible was Jerusalem. It is a very old city. It is older than London or Rome. As for New York, or any of our American cities, they are mere babies in age compared with it.

When Jesus lived, it was very old. The Hebrews called it the city of their fathers.

But it was older than the Hebrew nation. When they came into the land it was already there. It was so strong that the shepherd Hebrews could not take it. For a long time the old inhabitants lived in it, and kept the Hebrews out.

At last a great king, David, was able to take it. He came there to live, and from that time it was the Hebrew capital, as Washington is the capital of the United States; and London, of the British Empire.

It is still the chief city of the land, and the governors of Palestine still live there.

"Up to Jerusalem," they said; and that was right. From any part of the country they had to climb hills to get to Jerusalem.

Some cities are on rivers or harbors, where the ships can unload goods from all the world. Not so Jerusalem. It was up in the hills. The only way to get there was by mule or camel, up the steep paths on the mountain sides. The city stood on a hill, with valleys on the east and the west. On the south the two valleys joined, and the hill stood up sharp and steep above the deep valley. Only on the north was the land as high as the city, and even there, in ancient times, a little valley cut part way across.

STREET OF JERUSALEM

Photograph by Professor Lewis Bayles Paton

The old narrow streets of Jerusalem with their arches and gates are full of picturesque interest.

How did a city ever rise on a bare hilltop like that? Because in ancient times the hilltops were the safest places. Many of the people about were wild and lawless, and war and raids of robbers were common.

But it did little good to live on a hill unless there were also walls about a city. So Jerusalem had its walls. They were great, high stone walls, with walks along the top protected by smaller outer walls, where soldiers could stand and protect the city from attack.

And was it ever attacked? Yes, often, in spite of its strong walls and the deep valleys about it.

Sometimes the walls were overthrown, but they were always built up again.

The last time it was taken was by the Allies in the Great War. Their great cannon could have broken the wall down, thick as it is, but General Allenby, the head of the army of the Allies, said that not a shot must be fired at the sacred city. So the walls still stand just as they did before the war. In the Bible times the kings lived in Jerusalem, as long as the Hebrews had kings. King Solomon built palaces and a temple there. The temple was destroyed and then built up again. Later it was made larger and more splendid. It was built of white stone, and could be seen

A SHOP IN PALESTINE
Photograph by Professor Lewis Bayles Paton

STREET IN JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

The sure-footed donkeys with their heavy burdens are coming down one of the steep and narrow streets.

gleaming in the sunshine from far away. It was a very wonderful building for those days.

This larger and more splendid temple was the one Jesus knew. He taught in the open grounds within its walls. He never stayed long in the city, but, like all his people, he loved it.

How much the people loved Jerusalem is shown by some of the poems about it. Sometimes the poems call it Jerusalem, and sometimes Zion. The name Zion belonged at first to a special part of the city, but came to be used for all of it.

Here is one of the prayers for Jerusalem:

"Do good in thy good pleasure unto Zion;
Build thou the walls of Jerusalem." —Psalms 51:18.

Here is part of a poem by a man who wished the good of the city:

"Pray for the peace of Jerusalem:
They shall prosper that love thee.

Peace be within thy walls,
And prosperity within thy palaces." —Psalms 122:6,7.

It seemed to them that God himself dwelt in the temple at Jerusalem. One poet ended a poem:

"Blessed be the Lord out of Zion,
Which dwelleth at Jerusalem
Praise ye the Lord." —Psalms 135:21.

As he stood on the walls of Jerusalem and looked out on the hills on all sides, a poet thought, "That is like God's care; it always surrounds his people," and he wrote,

"They that trust in the Lord shall be as Mount Zion,
Which cannot be removed, but abideth forever.
As the mountains are round about Jerusalem,
So the Lord is round about his people
From henceforth and forever." —Psalms 125:1, 2.

The first Christians were Jews, and loved Jerusalem as much as any one. One of them, trying to express his hope of a great future when all the world should be God's, called that glorious time the "New Jerusalem."

"I saw," he said, "the Holy City, New Jerusalem, coming down from God out of heaven." —Revelation 21:2.

And each good thought or action moves
The dark world nearer to the sun.
—*John Greenleaf Whittier.*

How the People Worshiped God

IN THE OLD TESTAMENT TIMES

DID they have churches, with seats for the people, and music and prayers and preaching? No; neither churches nor church services.

If you had seen the places where they worshiped, you would have wondered what they were for.

In the very early times they were only a bare rock, or a few stones piled up. They were very often on the top of a hill, for it seemed to these early people that they were nearer to God on the top of a hill than in the valley, and so they went up to the hilltops to build altars on which to worship God. They came to call any place where God was worshiped a "high place."

Later on they built buildings over the altar. Sometimes the man who led the worship, and who was called a priest, lived in the temple, as the building was called.

In the city where the kings lived, Jerusalem, a temple was built, finer than any other of the temples. This temple was very splendid, and the people were very proud of it.

Later the other temples and altars were all given up, and this temple became the only one the Hebrews had in all the land.

What was the worship, and what were the altars for?

The worship was sacrifice. The altars were places to give the sacrifice to God. Usually it was given to him by burning it; "burnt offering" it was called. Sometimes it was grain, or other things from the fields. More often an animal from the flocks was brought to the temple and

killed. Then a part of the animal was burned on a fire of wood on the altar. Part of it went to the priest who had charge of the temple. Often part of it was cooked and eaten by the family who had brought it. In eating it, they were coming into fellowship with God. It was as though they and God were eating together. They were showing God how they wanted him to be with them.

Sometimes the sacrifice was an offering to God. They wanted to give him a gift and so they brought him an animal from the flocks. They did it when they wanted to thank him. Perhaps a little child in the family had been sick and now was well. Perhaps the fields had brought good crops that year.

Sometimes they brought God a gift when they were sorry they had done wrong.

We do not offer burnt offerings on an altar now, but we still want to have God with us.

There is a verse in the New Testament which says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." —Revelation 3:20.

In the New Testament Times

When Jesus and his friends lived, there was a temple at Jerusalem, just as in the last part of the Old Testament times. Jesus went to the temple when he was in Jerusalem. The people called it the "House of God." It was the place where they brought their sacrifices. Every day offerings were made on the great altar before the temple, and at certain times in the year, called feasts, thousands of people came to the temple to worship, until the city was filled with the pilgrim hosts.

But in the days of Jesus this was not all. Every village and town had what was called a synagogue. That was

much more like a church than was the temple. It was a room in which the people gathered on the Sabbath. There was a platform with a desk, somewhat like a pulpit, where the leader of the worship stood. He did not conduct the whole service himself. He might call on any one in the congregation to read the Scriptures or prayers, or to speak. Once Jesus went back to his early home at Nazareth, and on the Sabbath went to the service, just as he used to do when he was a boy and he read the Scripture and afterward spoke.

The service began with the recitation of a passage commencing, "Hear, O Israel, the LORD our God is one LORD; and thou shalt love the LORD thy God with all thy heart and with all thy soul and with all thy might."

Once when Jesus was asked what was the greatest commandment, he repeated this, which began the Sabbath service.

After this passage came some prayers, then the reading of the Scripture.

Then if any one was present whom the people wished to hear, there might come a sermon, and the service closed with a prayer and a benediction.

Does that seem to be very much like a church service? Yes, it was, because the Christian churches borrowed from the synagogues their way of worship. They loved the service there. When they gathered to worship God as Christians, they did it in the way they had always done. Changes came in as time went on, but the general Christian way of worship has always been something like the way in which Jesus worshiped when he was a boy.

A Little Journey in the Land of the Bible

DO YOU like to take journeys?

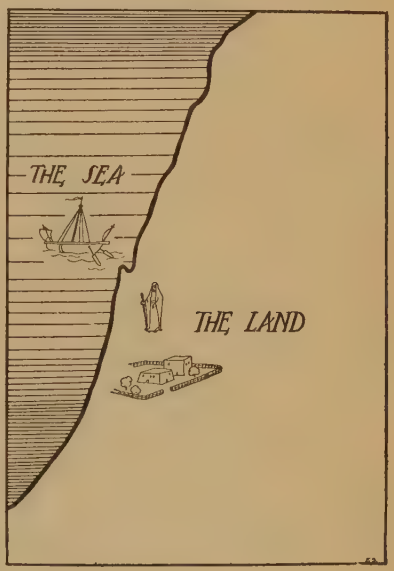
Will you come with me on a journey?

We will try to see what the land where the Hebrews lived was like. We will make little maps as we go on, so that we can understand it better.

THE GREAT SEA

West of the land, toward the place where the sun goes down, was the great sea. The shore stretched almost straight north and south. To the east lay the land, and to the west the water, as it is in the map.

The people of the Land of the Bible were not sailors. King Solomon had a navy of merchant ships which voyaged to distant lands and brought back many interesting things, but the people were for the most part shepherds and farmers who lived on the hills and in the valleys away from the sea. They could see the ocean from their hilltops and often their poets wrote of the sea, but they did not often sail on the blue waters of the Mediterranean. The



JAFFA

Photograph by W. A. Pottenger expressly for The Book of Life

Jaffa was the ancient Joppa. It was here that the ships came in ancient days, and it is still the port of Palestine. It is built as you see upon a little hill.

CAMELS READY FOR A JOURNEY

Photograph by Professor E. J. Goodspeed

These camels are loaded, ready for the march. One of them is resting before the long journey begins.

people of the coast were traders and colonists, the Hebrews were stay-at-home people.

As the Hebrew boys and girls looked out over the water, they could see no land to the west. The ships could sail and sail and sail, straight on, a long way before finding land.

JOPPA

The shore was mostly low and sandy. Now and then a little point of rocks put out, but most of the way the waves tumbled on the sand, with now and then a swamp where a stream cut through the sandbanks. At one place, where there were a little hill and some rocks, was a town, Joppa. It stands there still, and is called Jaffa. The harbor is not good, but ever since the Bible days ships have come to Joppa and loaded and unloaded.

MOUNT CARMEL

About fifty miles farther north is a great hill rising right up from the sea. It is Mount Carmel, and is the only hill along the whole coast. The sailors can see its round top from far off over the water, when they can see no land.

Now let us turn our backs to the sea and face the east, and begin our journey. But we shall not take a railroad. O dear no! Not in the times of the Bible! There is a railroad from Jaffa now, but we will travel as the people did when Jesus lived.

A LONG JOURNEY ON FOOT

And how was that? For most strong men and boys, it was on foot. The king's messengers rode on horses, and galloped along as fast as they could. Rich men sometimes rode on donkeys. So sometimes did women and little girls, while the men walked by their side.

TRAVELERS ON FOOT IN PALESTINE

These sturdy peasants are trudging along on foot, driving their donkeys before them, bringing produce to Jerusalem.

When men went on long journeys to other countries, across the great, wide desert places where there was no water for many miles, they sometimes went on camels, tall animals with long legs and long necks. Camels can go for days without water; and their broad, flat feet walk easily over the soft sand. We shall see camels walking on the great road which goes up the coast, bearing on their backs the goods of distant lands to sell in far-off cities. But we will travel afoot; only any who are lame or weak or not able to walk long distances, may ride on donkeys.

THE PLAIN

And so we start from Joppa. It will be more than one day's journey. For about twenty miles we go over a plain.

ARABS WITH CAMELS
Photograph by Professor Lewis Bayles Paton

It is dotted with mud-walled villages, and in the summer it is rich with waving wheat and barley. Near the villages are little groves of fig and olive and pomegranate trees. Off to the south, the plain stretches far and far, beyond the borders of the land. To the north, it goes on, growing a little narrower, till it ends in low hills, back of Mount Carmel.

UP INTO THE HILLS

When we have gone for a long time, we come to low, round hills. We follow up a winding valley between the hills. All this country was rich farming land, and many of the hills were crowned with little villages.

This belt of low hills lasts ten or fifteen miles. Then the country changes again. The hills become much higher and steeper. They look like bare stone ridges. Often the dirt has been washed off and the gray rock appears. Deep gullies have been worn by the winter rains of centuries.

THE DONKEY'S BURDEN
Photograph by W. A. Pottenger expressly for The Book of Life

If you look closely you may see the little donkey under his burden of hay: "The grass of the field which to-day is and to-morrow is cast into the oven."

A CARAVAN CROSSING A FIELD

Photograph by W. A. Pottenger expressly for The Book of Life

The four camels with their packs are crossing the plowed fields to reach the fine new military road.

The few roads wind up these gullies. Villages are not so numerous as they were on the lower hills. Here and there are little fields on the hill side, sometimes made by building a stone wall and piling earth behind it, till a long, winding, narrow strip of ground is formed, only a few feet across, and on this men raise a little grain.

Up the road winds, higher and higher to the hills. We begin to be tired. Shall we ever get to the top?

Yes, be patient. We shall be there at last.

TRAVELING IN PALESTINE

Photograph by Professor Henry T. Fowler

The white horse in this little caravan carries a palanquin, a sort of a little house, in which women make long journeys in the East. A woman is sitting in this one. Behind come two men. Do you notice how high they sit in their saddles? And a little dog is trotting with them.

ON THE TOP OF THE HILLS

Finally the valleys grow wider. We can see over the hills, instead of being shut up in narrow valleys. We are at last on the tops of the hills.

But do not think it is all level. Not at all. There are many hills, but they are all

THE HILLS OF JUDEA
Photograph by Professor Lewis Bayles Paton

This picture shows the hill country of Judea near Jerusalem.

about the same height, and the valleys between them are not very deep.

On the tops of some of the hills we see villages. Little fields of grain are in the wide hollows. There is a path running over a hill, and down here by the road is a spring of water. We see more people than in the steep valleys up which we have come. There in the distance is a shepherd leading his sheep. Here is a little boy running beside a donkey loaded with straw.

Here we come to a great, widespread tree. It is an olive-tree, such as has grown in this country for many centuries. We will stop under it for a little while, and talk about these hills.

Back from the coast, behind the plain, runs a long range of hills, like the backbone of the country. It begins far north of this land of Palestine, and goes farther south, till the hills flatten out into the desert lands. North of Palestine it is a range of mountains called Lebanon. Here in Palestine it is a range of hills running right down through the center of the land.

CAMEL
Photograph by Charles F. H. Crathern, Jr.

This is a "close up" view of one of the "locomotives" of the East. Sometimes the camels are called ships and sometimes locomotives.

It is one hundred and fifty miles from the upper end of the land to the lower. Ask your father to tell you what place is one hundred and fifty miles from where you live. All that way the hills go, only broken at one place where they become low, just east of Mount Carmel. There a plain, called the Plain of Esdraelon, stretches right across the land.

Most of the stories the Bible tells took place on this long line of hills. Down to the south lived Abraham and Isaac and Jacob in their shepherd tents, and far off in the north, where the hills are called the Hills of Galilee, Jesus lived when he was a boy.

A CARAVAN IN PALESTINE

Photograph by Charles F. H. Crathern, Jr.

The camels of the caravan are marching along in a row, carrying heavy burdens of merchandise.

THE FAMOUS CITIES OF THE HILLS

Most of the famous cities of the Hebrews were on the hills. Hebron was south of us, and Jerusalem and Bethlehem near us, and north were Bethel and Shechem and Samaria and Nazareth and many others.

If you should write out the famous stories of the Bible on separate pieces of paper and scatter them over a great map at the places about which they tell, the places all up and down this ridge of hills would be white with them.

Before us is the most famous city of all, Jerusalem.

JERUSALEM

Now that we have rested we will go on. And here are the gray walls of Jerusalem, on a hill ahead of us. They are thick stone walls, with heavy gates that were shut at

night. Then all the little children thought, "We are safe now. No robbers can get into the city."

The story of Jerusalem is a long, long story, and we have not time for it now. It begins before the Hebrews came to Palestine, and is not finished yet. Jerusalem is still the greatest city in Palestine. Here David lived, and many other men and women about whom the Bible talks. Here Jesus came with his father and mother when he was twelve years old, and here at last he was crucified. O yes! It is the most interesting city in the whole world, and sometime you will want to learn all you can about it.

THE ROAD WHICH GOES UP TO JERUSALEM

But now come to a hill just east of Jerusalem and look off. What do you see?

"Away off in the east," you say, "I see a faint blue streak, and what looks like a line of rocks above it, with a long, straight, flat top."

Yes, that is a line of rock, and the faint blue streak is the water of the Dead Sea. It lies away down in a deep valley, far below where we stand on the top of the hills. Into the northern end of the Dead Sea flows the Jordan.

The Jordan River flows through the strangest valley in the whole world, and we are going to visit it.

DOWN TO THE JORDAN AND THE DEAD SEA

So we start down the road to the east. Almost immediately we begin to go down steep hills; and we

keep on going down steep hills for almost twenty miles. We thought the hills on the west side were steep; those on the east are steeper. We thought the mountain sides there rugged and bare; these are still more rugged and bare. Great cliffs rise at times above the road, and on the other side are deep ravines, with jagged, rocky sides. And always we are going down, down, down. The sun beats down, and, if we are making the journey in the summer, it becomes very hot. No villages are on the way, for there is no land on which any crops can be raised; nothing but bare rocks. In the Bible times they called this region "The Wilderness of Judea"; and a very good name it is for the country.

GOING TO MARKET

Photograph by Charles F. H. Crathern, Jr.

The woman on the little donkey and the boy with the pleasant face are bringing their produce to market in a town of Palestine.

A FAMOUS RIVER

At last we turn about a cliff, and there below lies a flat valley eight or ten miles across. It looks like a sandy floor, as it stretches out below us. A line of willows and other little trees goes across it, winding about, and among the trees we now and then see a gleam of water. It is the Jordan River, with its fringe of trees on the bank.

The Jordan valley lies right along the east side of the long line of hills, with another line of hills on the further side of it. It is like a deep trough. It is as though a giant

plow had plowed a furrow straight down the ninety miles of Palestine. And what a deep furrow it is! At the Dead Sea, the glint of whose waters we saw from the hills, the valley is nineteen hundred feet lower than the sea. It is the deepest valley in all the world which is not filled with water.

Away off in the north, on the side of a high mountain called Hermon, there is a spring of clear, sparkling water. That is where the Jordan begins. It comes tumbling down till it finally comes into a lake about seven miles across and twenty miles wide, with hills all about it. This is the Sea of Galilee. When Jesus lived there were towns on the bank and fishing boats on the lake. Jesus had friends in the towns. Some of them were fishermen. He loved the blue waters of the lake and the beautiful green hills about it.

From this lake the Jordan River runs down the bottom of the valley, winding from side to side. The valley grows wider as it comes down, and the hills higher.

ON THE ROAD TO BETHLEHEM FROM JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

One of the blessings which the war and the English occupation have brought to Palestine is the system of magnificent military roads.

At last the Jordan runs into the Dead Sea. This sea stretches about forty miles from north to south.

THE DEAD SEA

The Jordan River is usually muddy, but the Dead Sea is bright and clear. But you must not try to drink from it. The water is salter than the sea, and tastes like a mixture of all the bad things you ever tasted. Do the fish

THE DEAD SEA

like it? Why, there are no fish in it. There are no fish that can live in that water. Do you see why it is called the Dead Sea?

And where does the water run from the Dead Sea? It does not run at all. It has reached the bottom here, and can go no farther.

But the Jordan River keeps running in and no water runs out? Yes. Then why does not the Sea get higher and higher till it runs over the edge of the valley, as a bath tub runs over when the faucet is left open?

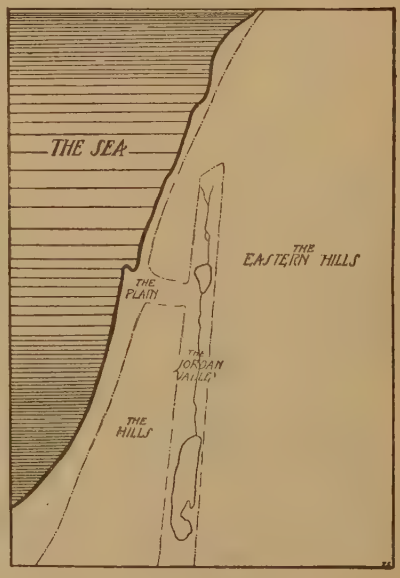
Now this is what makes it such a strange lake. It would get higher and higher till it ran over if it were in a cool country; but away down in that deep valley the sun shines very hot, and the water dries up as fast as it runs in. The same thing happens to it as does to a kettle of water on the stove. The kettle will be all dry after a while

if no new water is put in. So this lake would dry up if it were not for the fresh water which the Jordan pours in.

THE LAND OF MOAB

Now look at the hills across the valley to the east. The Hebrews never lived on those east of the Dead Sea. They were called Moab. But Hebrews lived in the hills farther north, east of the Jordan, which they called Gilead and Bashan. There were never as many people here as in the country west of the Jordan. Great herds of sheep and cattle roamed over the hills. In some parts there were forests, and, in other parts, wide fields of grain. A few of the Bible stories are about what happened east of the Jordan, but the greater number of them belonged to the western hills.

So we have seen the four regions of the Bible land: the plain along the coast; the hills in the center of the land; the deep Jordan valley; and the hills east of the Jordan. We have made the journey quickly on paper! But to take the long journey on foot would require several days.



Here are the four sections. Now our little journey from Joppa to the Jordan is done. The tents are up. The donkeys are tied, and we will say a prayer before we lie down to sleep under the bright stars, which keep watch over us.

PRAYERS FOR LITTLE CHILDREN

Now I Lay Me Down to Sleep

By Jessie Wilcox Smith

Color Photograph from a Copley Print

Copyright by Curtis & Cameron, Inc., Boston

This is a very tender picture of a mother hearing the prayer of a child, painted by one of the best known American artists who depict childhood.

Prayers for Little Children

A popular magazine makes this statement: "Children who grow up in an atmosphere of recognition of God as a vital force in their own lives are apt to reach maturity with tastes which will keep them instinctively from that which is common, coarse, or sordid."

In these days, when there is so much that is common, coarse, and sordid, it is peculiarly important to keep the home-life sweet and untainted, with the highest ideals and inspirations.

To teach the child to look up to the Heavenly Father, to speak of him naturally and sincerely, the following simple prayers are suggested for little children.

WE THANK THEE, FATHER

We thank Thee, Father, for this day,
For all its work and all its play.
For home and friends, for rain and sun,
For all thy blessings, every one.

For Jesus, born a little child,
  We thank our heavenly Father;
For Jesus, loving, meek and mild,
  We thank our heavenly Father.
For Jesus Christ, the children's friend,
  Who in our hearts his love doth send,
For Christ, who helps us to the end,
  We thank our heavenly Father.

Dear Lord, thou bringest back the morn;
Thy children wake, thy children pray;
Oh! make our souls divinely yearn!
Pour thy best beauty on the day!

Lend our slow feet that speed of thine;
Our busy hands from evil stay;
Lord, help us still to tasks divine—
Still keep us in the heavenly way.

—*Thomas H. Gill.*

GENTLE JESUS, MEEK AND MILD

Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Teach me, Lord, to come to Thee.

Fain would I to Thee be brought,
Lamb of God, forbid it not;
In the Kingdom of Thy grace
Give a little child a place.

— *Charles Wesley.*

A PRAYER

For mother love and father care,
For brothers strong and sisters fair,
For love at home and care each day,
For guidance lest we go astray,
Father in heaven, we thank thee.

O God, I thank thee for each sight
Of beauty that thy hand doth give,—
For sunny skies, and air, and light;
O God, I thank thee that I live.

— *Caroline A. Mason.*

He prayeth best who loveth best
All things both great and small:
For the dear God who loveth us,
He made and loveth all.

— *S. T. Coleridge.*

MORNING PRAYERS

Help me, O God, throughout this day,
That in my work and in my play
My thoughts and words and deeds may be
Controlled and guided, Lord, by thee.

I thank thee, Lord, for peaceful rest,
And pray that this day may be blest.
May I be kept from harm and sin,
And may my heart be pure within.

God, bless me this day. Help me to be obedient and kind.
Give me a loving heart and helpful hands, that I may be willing and able to do what is right, and be happy in it.
For Jesus' sake. Amen.

God be with me every day,
When I work and when I play;
When I read and when I talk;
When I ride and when I walk;
When I laugh and when I cry,
God be ever, ever nigh.

May my heart be ever thine;
Fill my soul with love divine;
I would daily walk with thee,
That more like Jesus I might be.

EVENING PRAYERS

I thank thee, Lord, that all this day
Thou hast guided me.
I ask that through this night I may
Still be kept by thee.

Now with God's birds and flowers I close my eyes in sleep. I know that God will take care of me. Please, God, take care of all those I love, and help me ever a good child to be.

—*Contributed by Jeannette A. Travis.*

O God, I thank thee for thy love and care to-day. Forgive me if I have done wrong. Help me always to do right. Bless my home and all who are in it. Keep me while I sleep to-night; and may I always be thy loving child; for Jesus' sake. Amen.

The most widely known children's prayer, except the Lord's Prayer, is one found in the old New England Primer.

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take.

Modifications of this have been made:

Now I lay me down to sleep,
I pray thee, Lord, my soul to keep,
That if I sleep or if I wake
I may be thine, for Jesus' sake.

Lord, I pray thee, teach me to think of thee and to love thee every day that I live; to know Jesus, my Saviour, and what He has done for me, how good He is to me, and how He can help me. May I look into my heart to see if there is anything wicked there; and may I put away from me everything that is bad and resist those who would teach me evil. Bless my church and Sunday school, my parents who love me, my teachers, and all who are doing the work of thy Kingdom, through Jesus Christ our Lord: Amen.

—*Rev. A. F. Underhill.*

My hours misspent this day I rue,
My good things done, how very few!
Forgive my faults, O Lord;
This night, if in Thy grace I rest,
To-morrow may I rise refreshed,
To keep Thy holy word.

A PRAYER FOR A KINDLY SPIRIT

Help me, O God, to be loving and forgiving. May I not think unkind thoughts about other people or say unkind words to them. May I remember how Jesus loved even those who hated him, and try to be like him.

A PRAYER FOR OBEDIENCE

Help me, O God, to obey my parents and teachers, as Jesus obeyed his parents. May I remember that they want to help me to be wiser and better. May I be willing to obey even if I do not see why. Teach me to see that through obedience to the right comes the highest joy.

GRACE BEFORE MEALS

There are many forms of giving thanks or saying grace at table. Sometimes one of the children is permitted to repeat the words reverently. The following forms are suggested:

We thank thee, Lord, that thou dost give
Our daily food that we may live.
Wilt thou to each this gift impart:
A loving and a grateful heart. Amen.

Bless thou this food to our use, and us to thy service. Amen.

We thank thee for our food, and for all the good things thou dost give us. May we use them as thy gifts for thy service. Amen.

Come, Lord Jesus, be our guest,
Bless this food prepared for us.
Amen.

A Song at Twilight

By Francis Day
Photograph from a Copley Print
Copyright by Curtis & Cameron, Inc., Boston

Songs for Children

The Music Written Expressly for The Book of Life

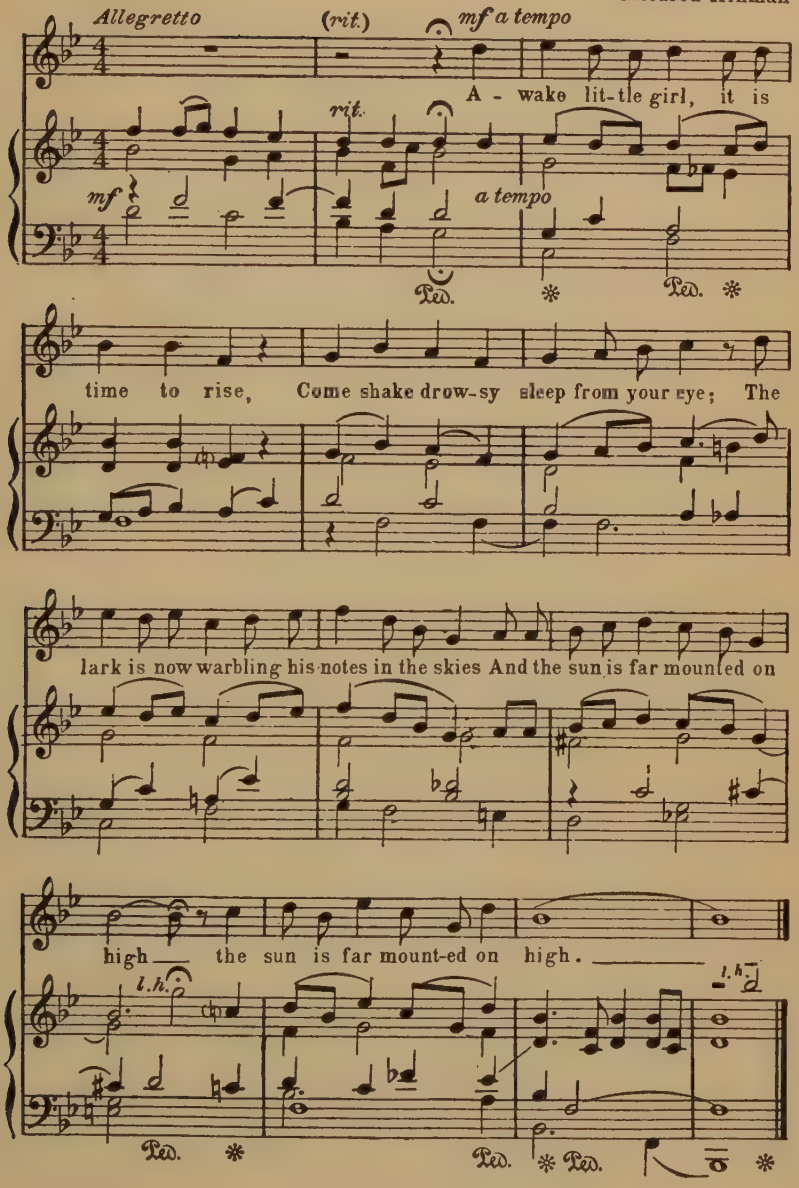
By Mildred Hinman

I. Morning . . . . . *Jane Barlow*
II. Creation . . . . . .
III. Old Christmas Carol . . . . . .
IV. Mother Love . . . . . *Christina G. Rossetti*
V. Questions and Answers . . . . . .
VI. Old Carol . . . . . .
VII. Away in a Manger . . . . . *Martin Luther*
VIII. Rising in the Morning . . *Adelaide Barlow*
IX. Good Night . . . . . *Victor Hugo*
X. Cradle Song . . . . . .
XI. Lullaby . . . . . *Christina G. Rossetti*

Morning

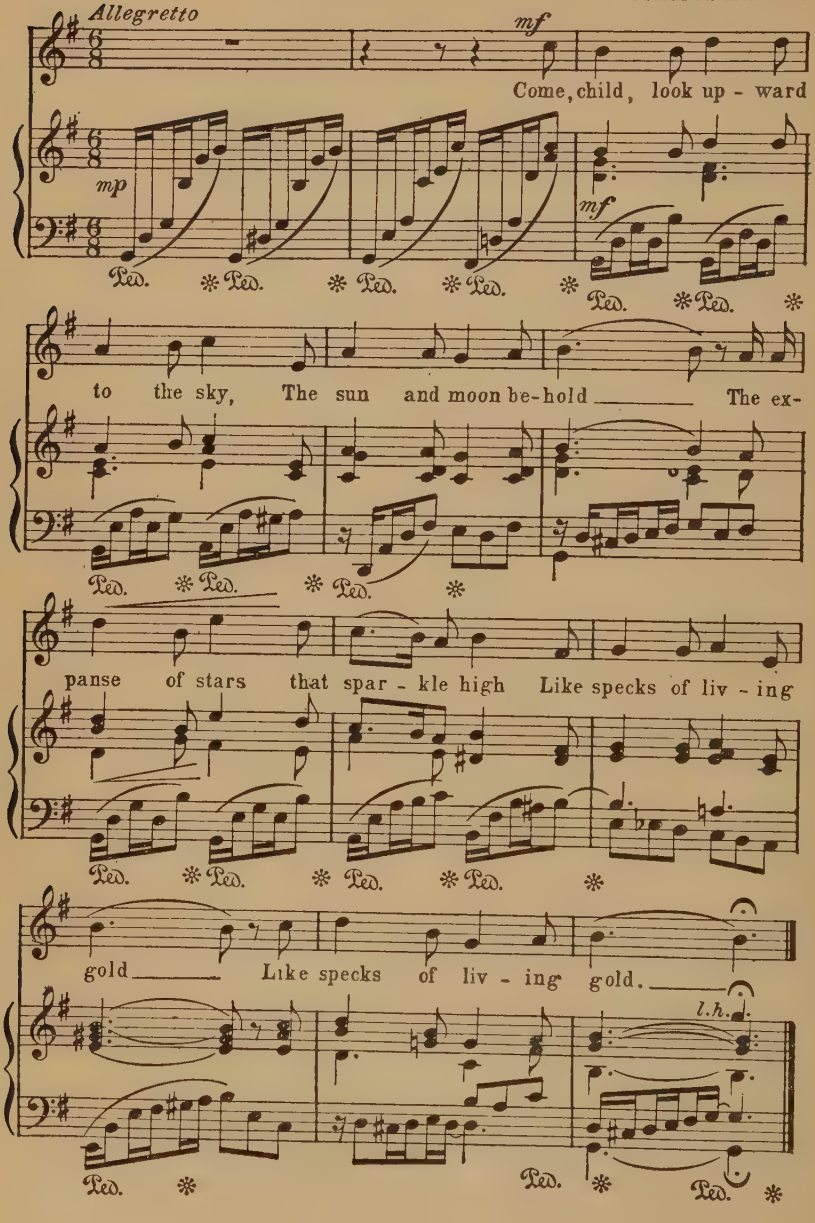
Jane Barlow

Mildred Hinman

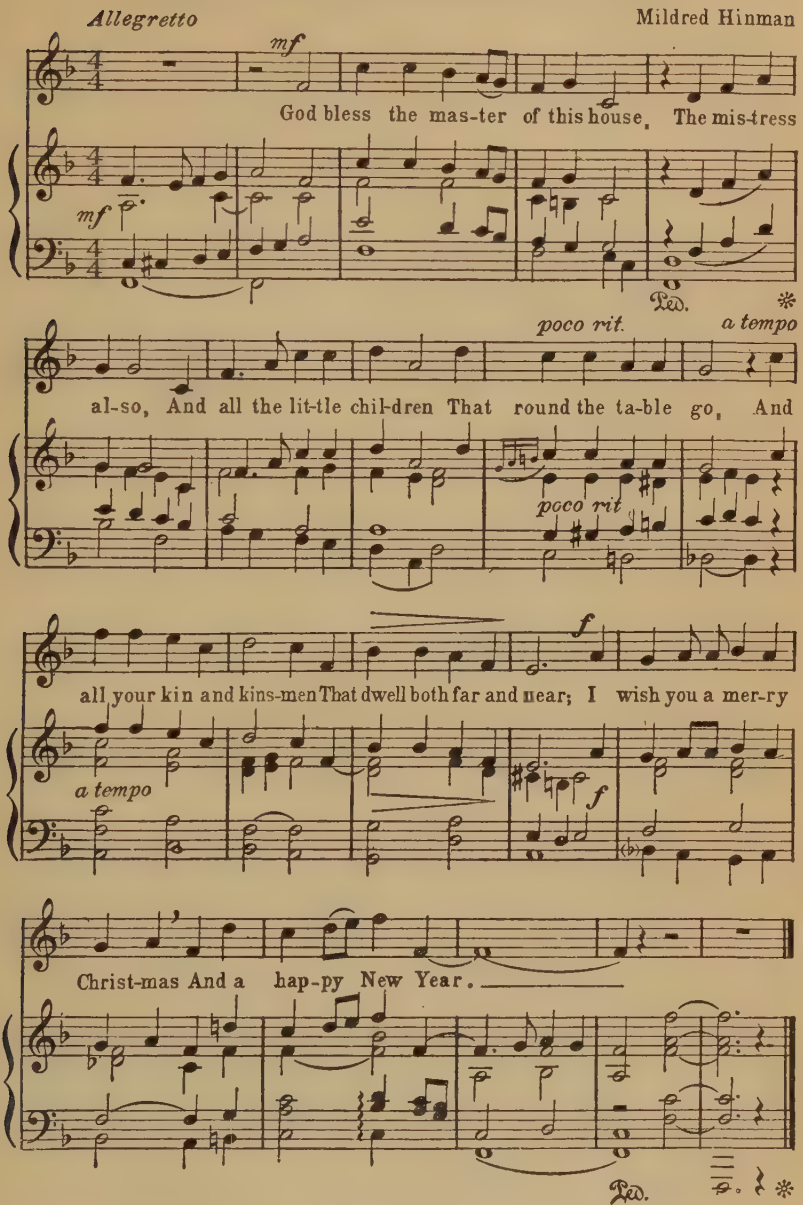

Allegretto
(rit.)
mf a tempo
A - wake lit-tle girl, it is
rit.
mf
a tempo
Ped. * Ped. *
time to rise, Come shake drow-sy sleep from your eye; The
lark is now warbling his notes in the skies And the sun is far mounted on
high the sun is far mount-ed on high.
l.h.
l.h.
Ped. * Ped. * Ped. *

Creation

Mildred Hinman

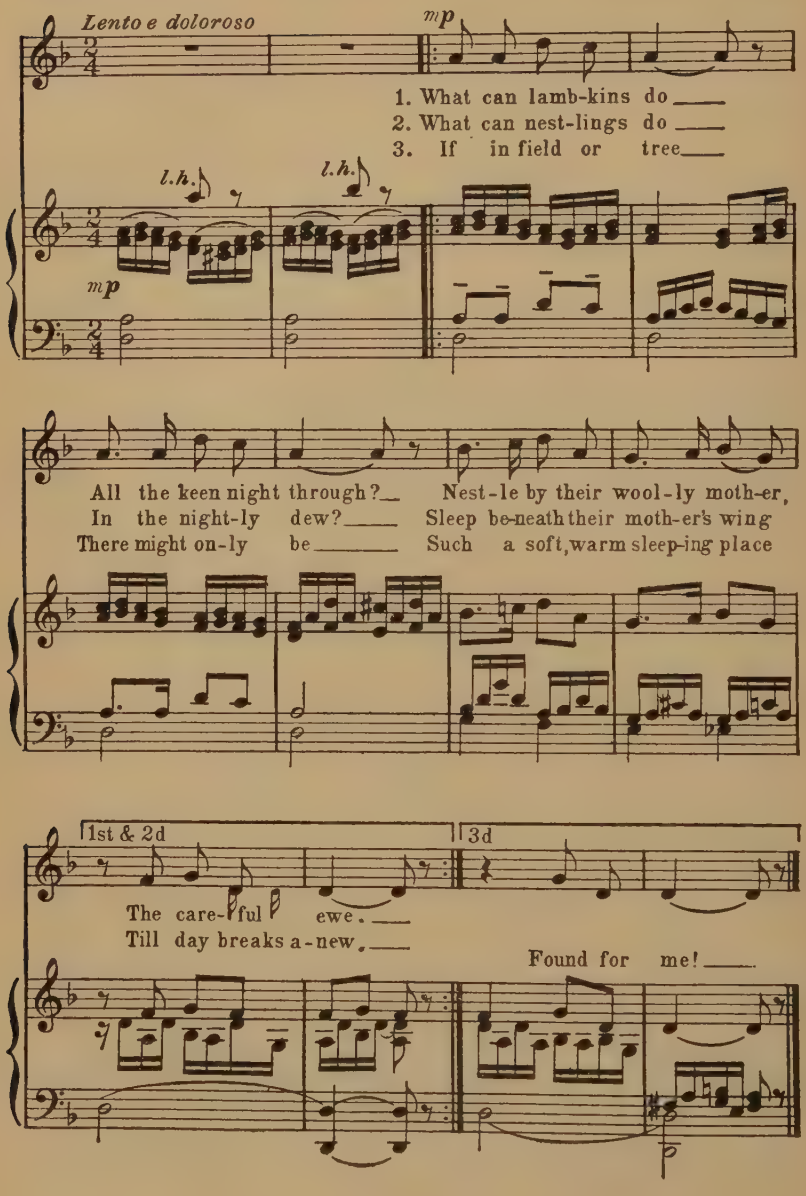

Allegretto
mf
Come, child, look up - ward
mp
mf
Ped. * Ped. * Ped. * Ped. * Ped. * Ped. *
to the sky, The sun and moon be-hold The ex-
Ped. * Ped. * Ped. *
panse of stars that spar - kle high Like specks of liv - ing
Ped. * Ped. * Ped. * Ped. *
gold Like specks of liv - ing gold.
l.h.
Ped. * Ped. * Ped. *

An Old Christmas Carol



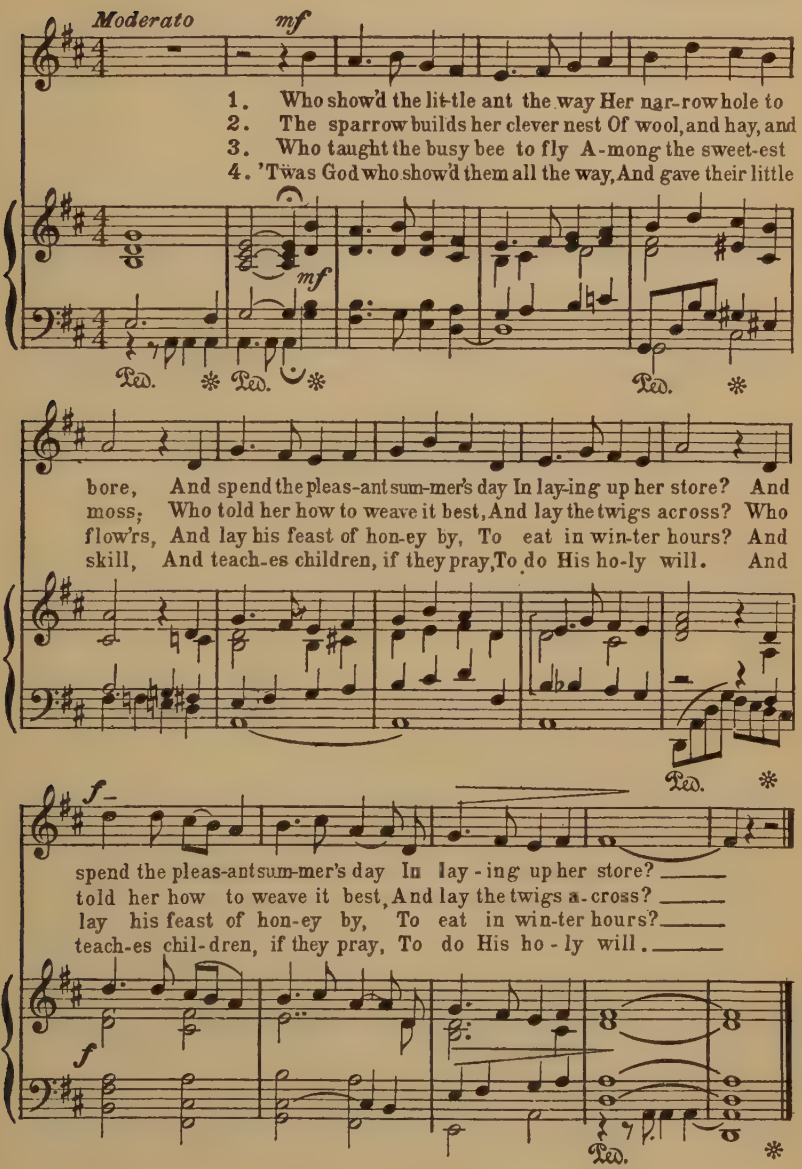
Mother Love

Christina Rossetti — Mildred Hinman



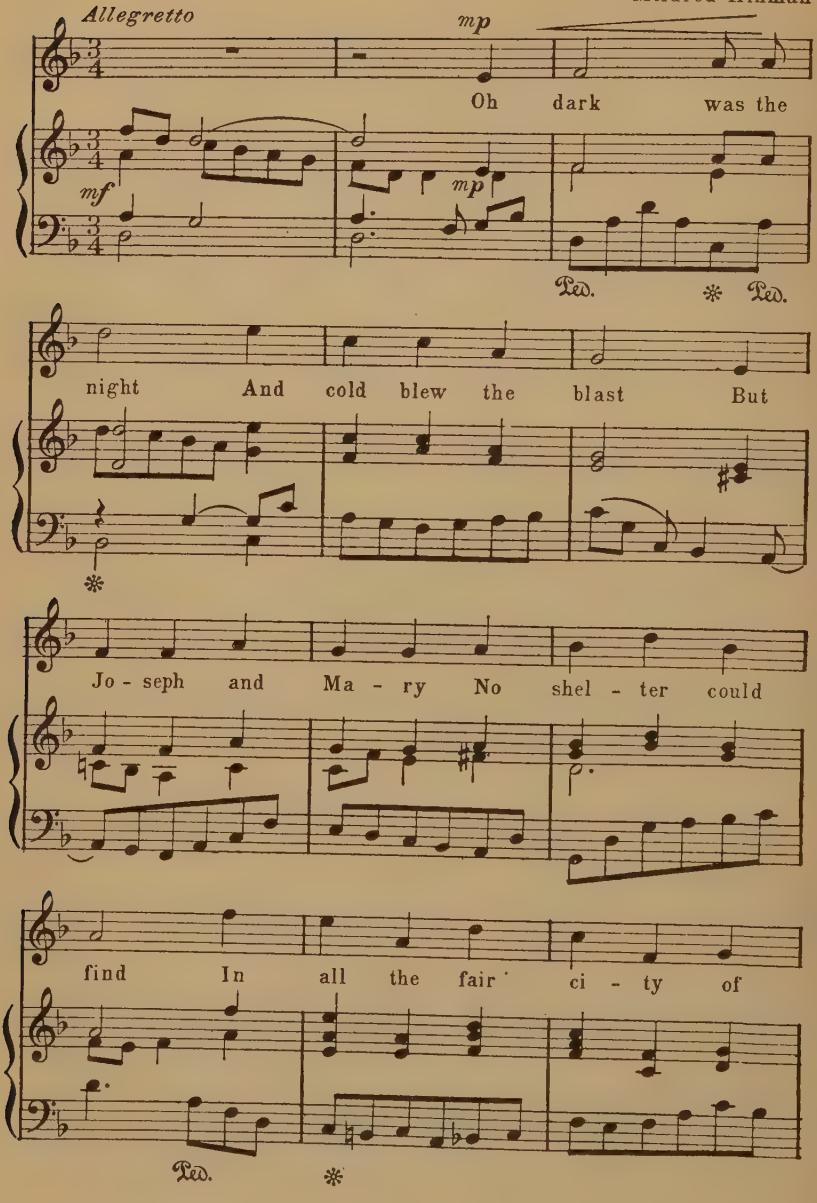
Questions and Answers

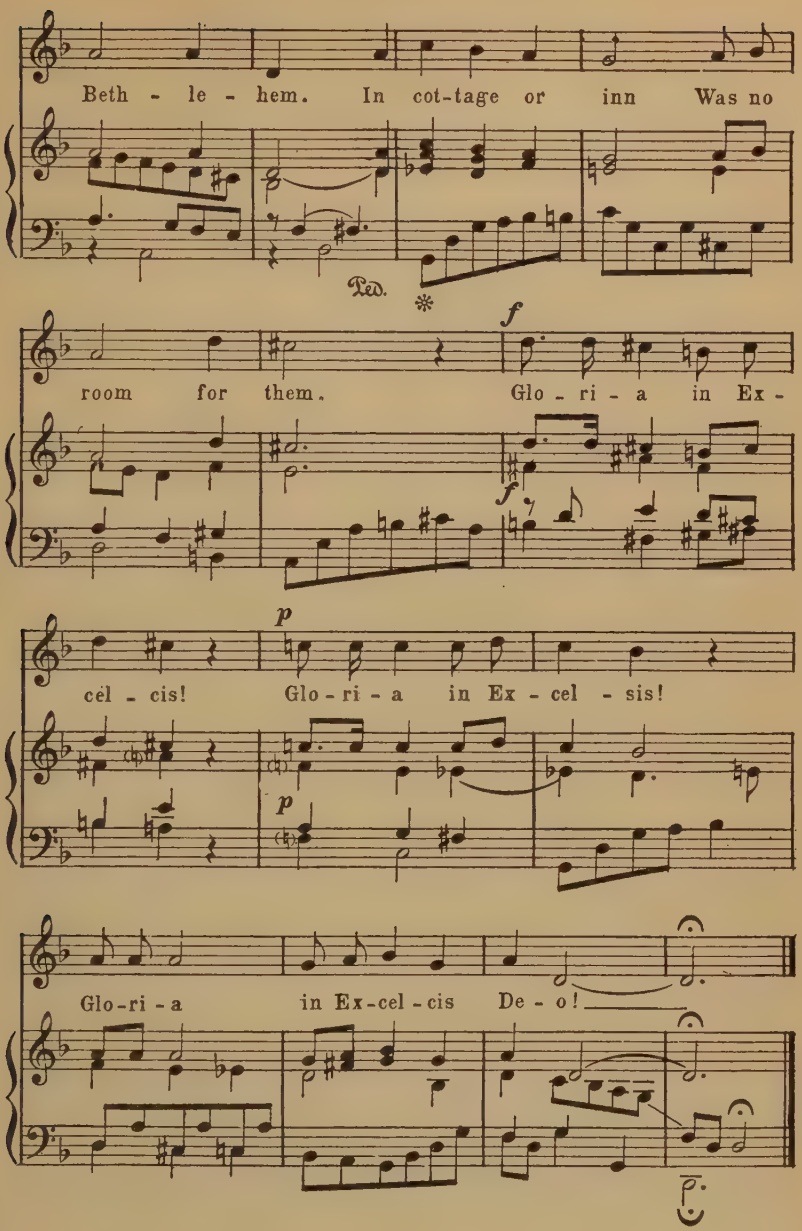
Mildred Hinman


Moderato
mf
1. Who show'd the lit-tle ant the way Her nar-row hole to
2. The sparrow builds her clever nest Of wool, and hay, and
3. Who taught the busy bee to fly A-mong the sweet-est
4. 'Twas God who show'd them all the way, And gave their little
bore, And spend the pleas-ant sum-mer's day In lay-ing up her store? And
moss; Who told her how to weave it best, And lay the twigs a-cross? Who
flow'rs, And lay his feast of hon-ey by, To eat in win-ter hours? And
skill, And teach-es children, if they pray, To do His ho-ly will. And
f
spend the pleas-ant sum-mer's day In lay - ing up her store?
told her how to weave it best, And lay the twigs a - cross?
lay his feast of hon-ey by, To eat in win-ter hours?
teach-es chil-dren, if they pray, To do His ho - ly will.
Ped.

Old Carol

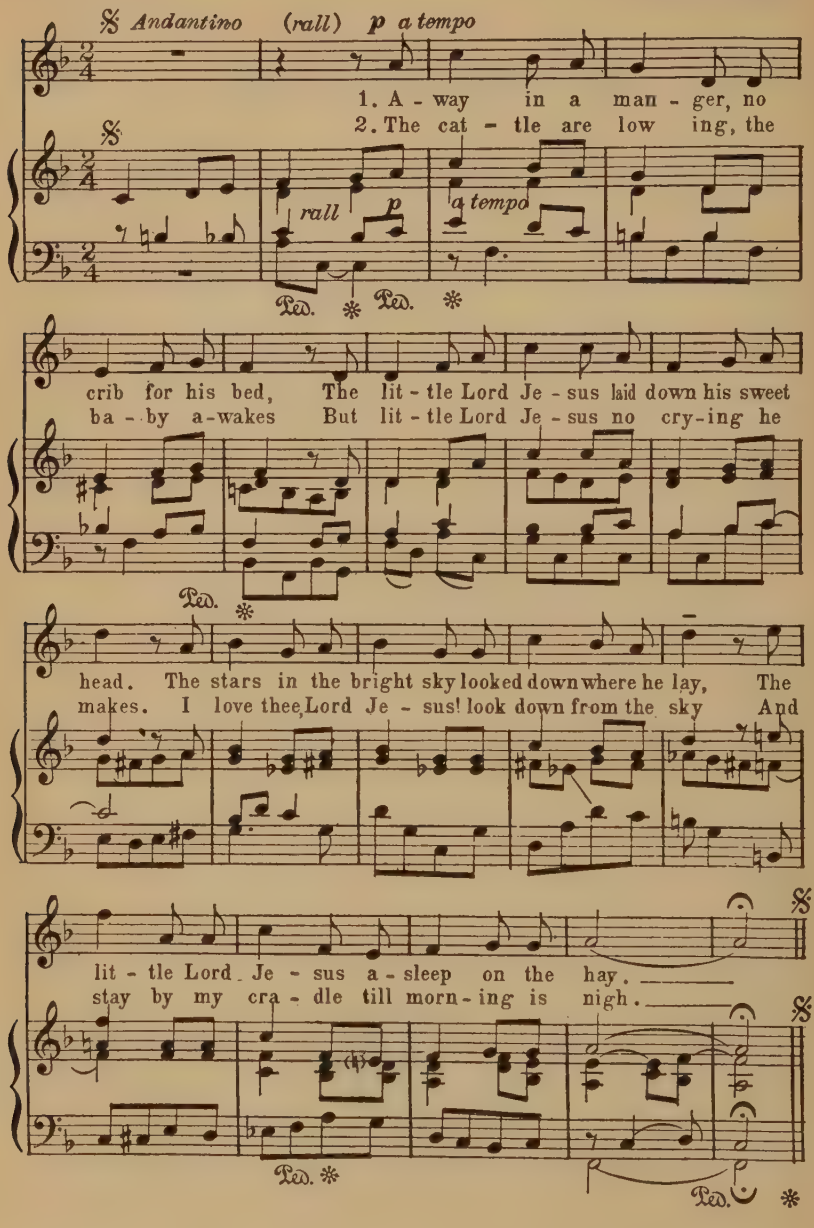
Mildred Hinman




Beth - le - hem. In cot-tage or inn Was no
Ped.
*
f
room for them. Glo - ri - a in Ex -
f
p
cel - cis! Glo - ri - a in Ex - cel - sis!
p
Glo-ri - a in Ex-cel - cis De - o!

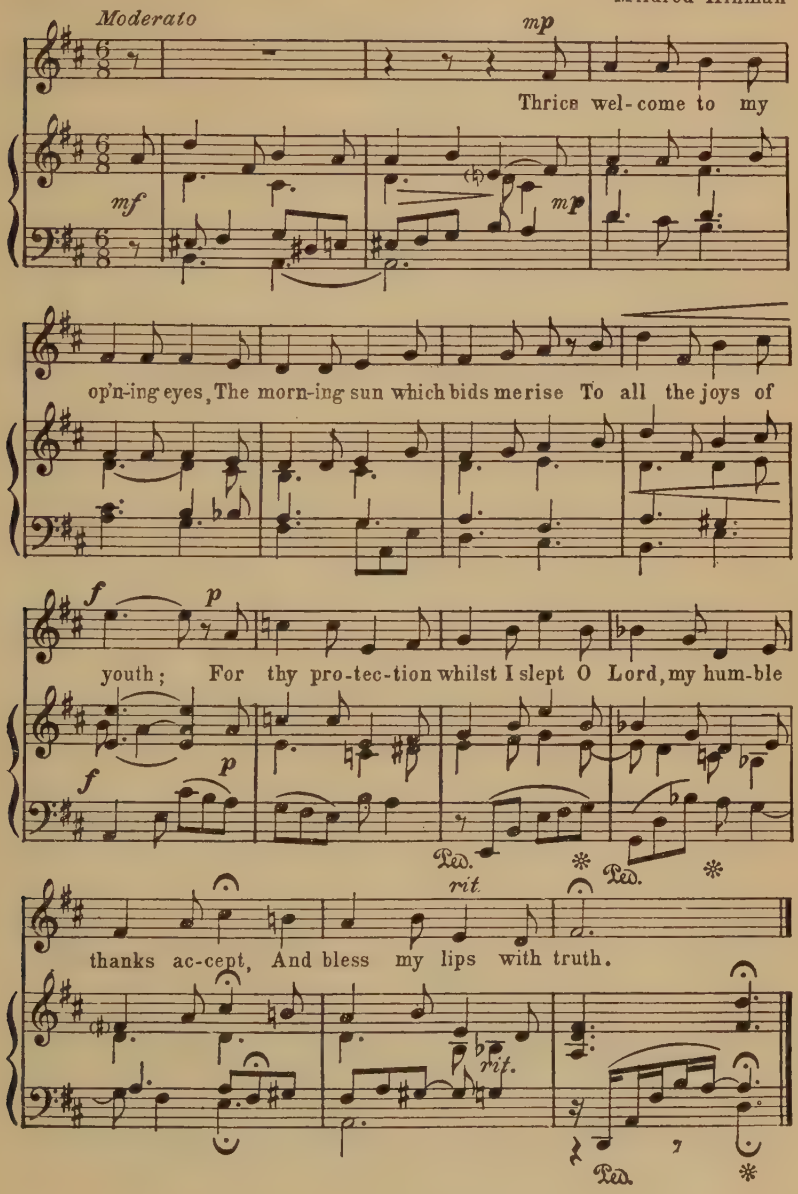
Away In A Manger

Martin Luther — Mildred Hinman


Andantino (rall) p a tempo
1. A - way in a man - ger, no
2. The cat - tle are low ing, the
rall p a tempo
Ped. Ped.
crib for his bed, The lit - tle Lord Je - sus laid down his sweet
ba - by a-wakes But lit - tle Lord Je - sus no cry-ing he
Ped.
head. The stars in the bright sky looked down where he lay, The
makes. I love thee, Lord Je - sus! look down from the sky And
lit - tle Lord Je - sus a - sleep on the hay.
stay by my cra - dle till morn - ing is nigh.
Ped. Ped.

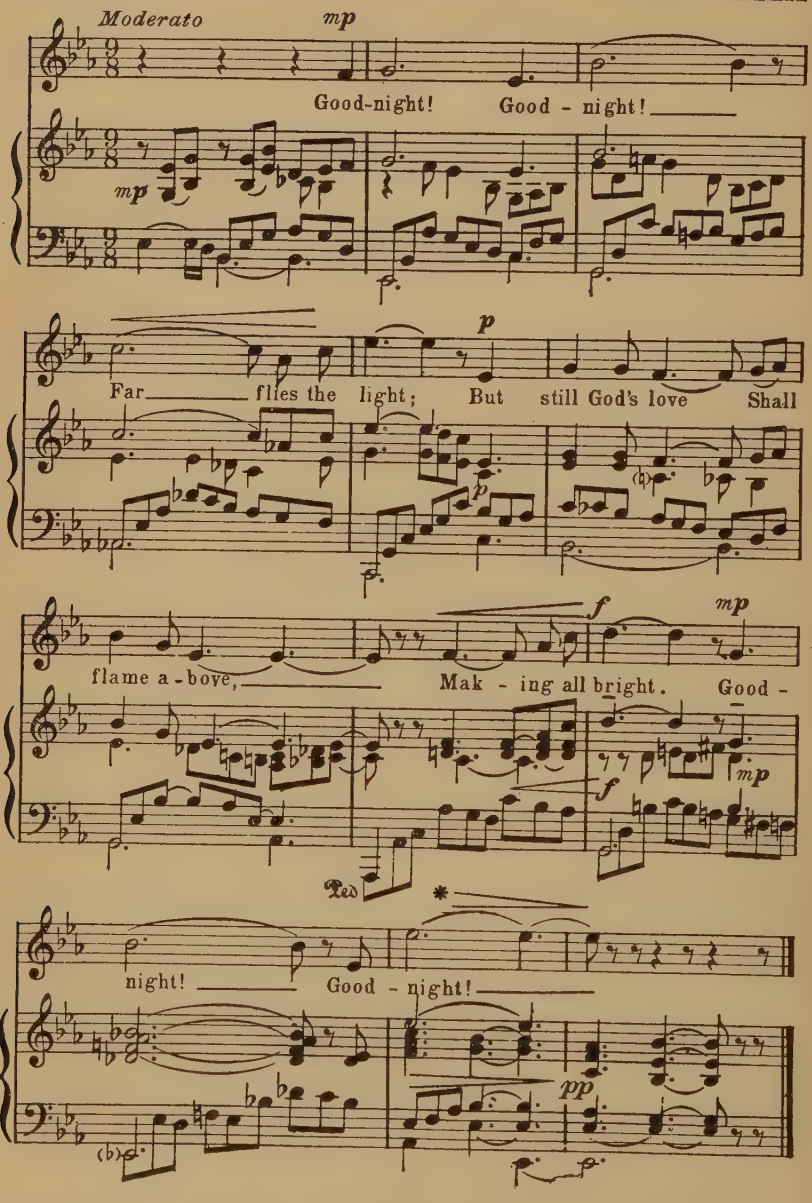
Rising in the Morning

Adelaide Barlow — Mildred Hinman



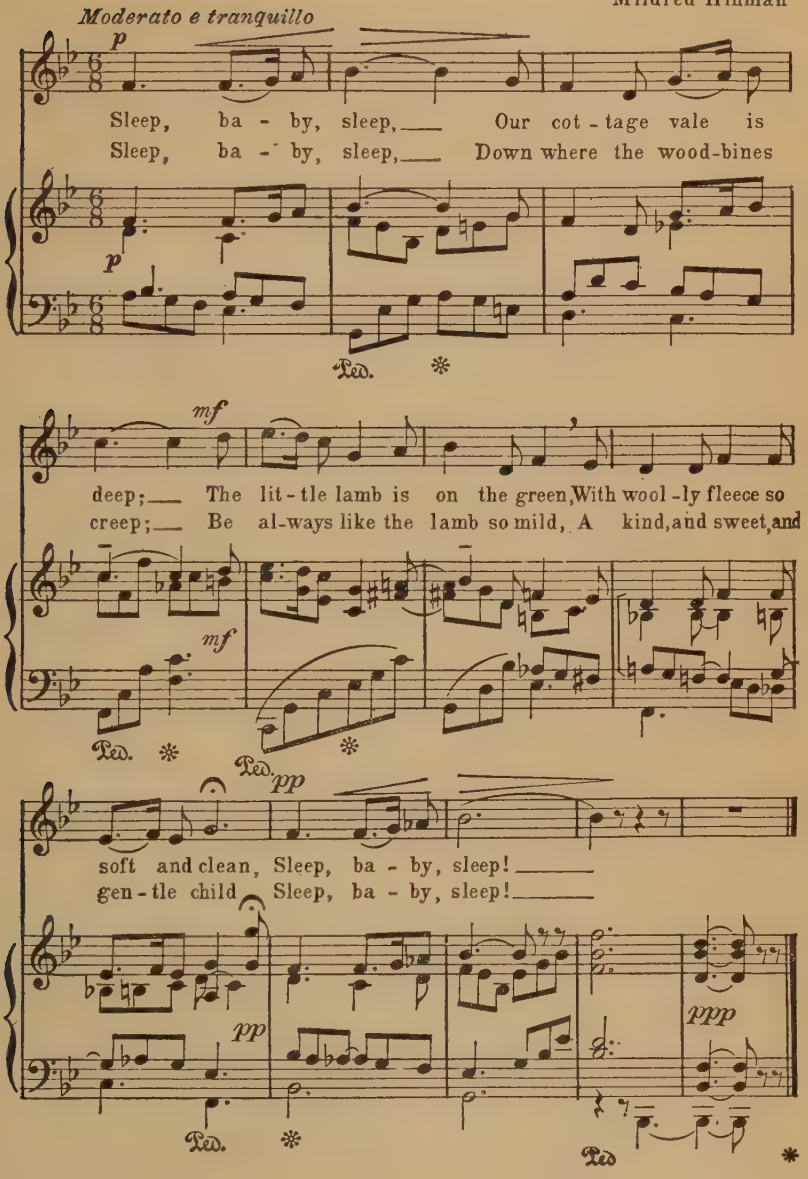
Good-Night

Victor Hugo — Mildred Hinman



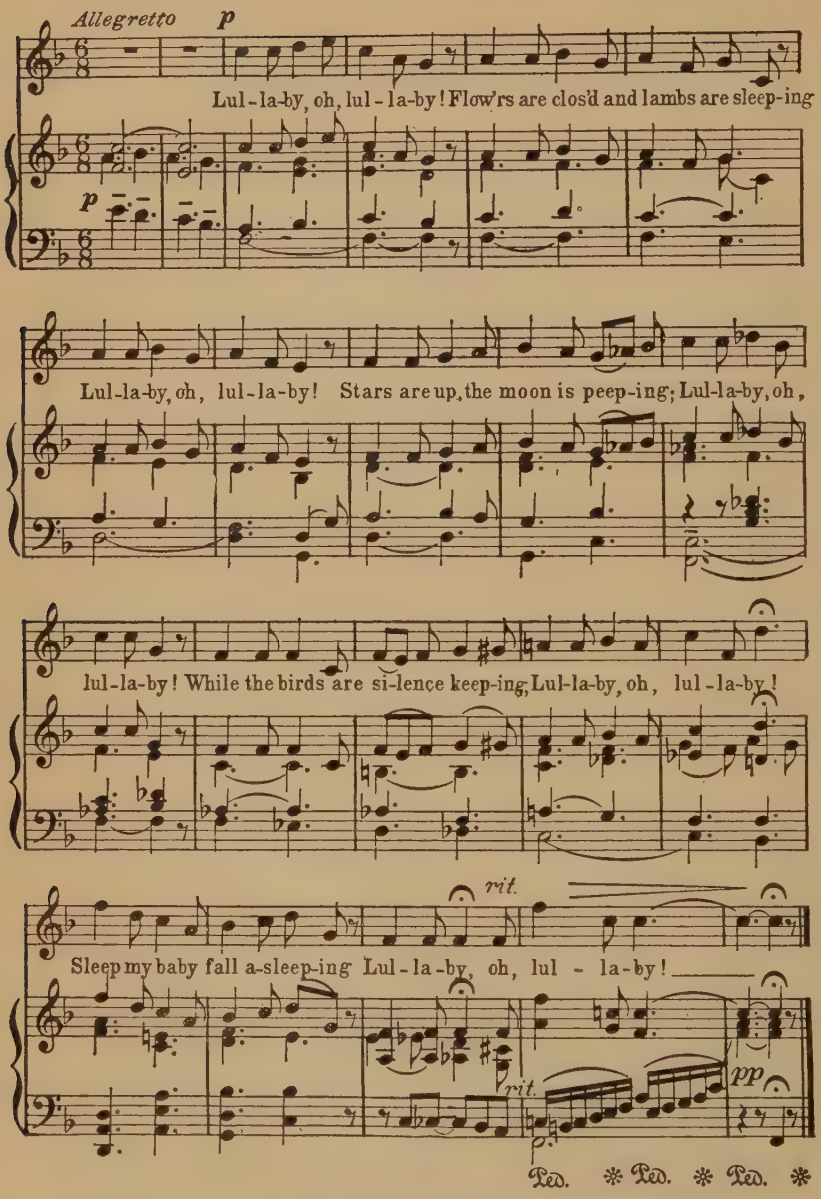
Cradle Song

Mildred Hinman


Moderato e tranquillo
p
Sleep, ba - by, sleep, Our cot - tage vale is
Sleep, ba - by, sleep, Down where the wood-bines
Ped.
mf
deep; The lit - tle lamb is on the green, With wool - ly fleece so
creep; Be al-ways like the lamb so mild, A kind, and sweet, and
pp
soft and clean, Sleep, ba - by, sleep!
gen - tle child Sleep, ba - by, sleep!
ppp

Lullaby

Christina Rossetti — Mildred Hinman


Allegretto
p
Lul-la-by, oh, lul-la-by! Flow'rs are clos'd and lambs are sleep-ing
p
Lul-la-by, oh, lul-la-by! Stars are up, the moon is peep-ing; Lul-la-by, oh,
lul-la-by! While the birds are si-lence keep-ing; Lul-la-by, oh, lul-la-by!
rit.
Sleep my baby fall a-sleep-ing Lul-la-by, oh, lul - la-by!
rit.
pp
Ped. * Ped. * Ped. *

SAINT CECILIA

By Raphael Sanzio (1483–1520)
In the Municipal Gallery, Bologna, Italy
Photograph by Anderson, Rome, Italy

OPINIONS differ very widely as to the beauty of this picture. Some consider it one of Raphael's greatest pictures; others are less impressed. Saint Cecilia, the patron saint of music, stands in the center of the picture, a musical instrument in her hand, others at her feet.

PART II

A CHILD'S LIFE OF JESUS

A Child's Life of Jesus

IN another book of this set is the story of Jesus as the Gospels tell it.

Nothing can ever take the place of those stories. They are told very simply and very beautifully. In them we see Jesus as he lived and walked through the hills of his land and rested by the roadside and talked with the people who flocked to him, and at last died for them, for you and for me, because of his love for us all.

We hear his words of love and counsel. We listen to the wisest sayings about God and what God wants us to do that any man ever spoke.

These little stories in this book are not to take the place of the Gospels. They are only meant to prepare you for them, so that a little later you can read them and understand them a little better.

JOHN THE BAPTIST

By Andrea del Sarto (Andrea d'Agnolo, 1488–1530)

In the Pitti Gallery, Florence, Italy

Color Photograph by Alinari Brothers, Florence, Italy

THIS GREAT picture shows John at the height of his power. How strong and earnest is his face! He has the skin of some beast knotted about his shoulders, in his hand a parchment, perhaps containing the words of his message. The cross, which is represented in all the pictures, is in the right-hand corner, but it does not carry the legend on the scroll, "Ecce Agnus Dei," "Behold the Lamb of God."

A Child's Life of Jesus

THE PEOPLE OF JESUS' TIME

PRINCE OF PEACE:—This is perhaps the greatest of the titles of the Messiah. No one ever thought of calling him a "Lord of War." Yet how many wars have been waged by his followers!

THE Hebrews in the time of Jesus were not a great nation. They were only a small part of the huge Roman Empire, and their country only a little province among the provinces which Rome governed. What seemed to many of the Hebrews worse, their God was despised by stronger nations because he was only the God of a little people; so, the others thought, he must be a little God.

The Hebrews were sure he was the only true God. Did not their old books say that he made the world? Had he not guided the nation for hundreds of years?

Their ancient religious teachers, the prophets, had promised them two things: (1) There should come a time when their nation would be great among the nations of the world; (2) When that time came, their God would be worshiped by all the world. Some of them had added another thing: God would give them a great Prince, under whom all these happy things would come to pass. The Hebrew kings had, in the ancient days, been anointed when they were crowned; so they called this great king, whom they expected in the future, "The Anointed"; in Hebrew that was "The Messiah."

The prophets gave the expected Messiah other great titles. Isaiah wrote: "For unto us a child is born, unto

us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Some of the people were willing to forget these old promises and to live as though the nation had no hope. Some of them, however, remembered them, and longed for the glorious day to come. If the Roman officials were overbearing, they prayed God to send the Messiah. If other people scoffed at their weak God, they prayed that God would show his power.

They began to say to each other, "If Israel were only ready, God would send the Messiah"; "If we would only do our part, he would do his." One of them wrote, "If Israel would keep the law perfectly for a single day, the Messiah would come."

So a great many people were waiting quietly, with prayer in their hearts, to see what God would do.

In order to understand the beginning of the story of Jesus we must remember how so many praying people were waiting—waiting—waiting. If you had asked them for what they were waiting they would have said, "For the Kingdom of God."

QUESTIONS

Why did the Hebrews think their God was a great God?
What had the old prophets promised them?
What does "Messiah" mean?
What were the people of Jesus' time waiting for?
Is it always best for people to have everything they want at once?

THE BOY JESUS IN THE TEMPLE

By Holman Hunt (1827–1910)

JOSEPH AND MARY have just come back and have found their boy Jesus in the temple talking with the learned men. What did Mary say to Jesus? What was his reply? Notice the details. Note the circle of elders. One has a roll of manuscript. Study the face of each person. Are they scornful, unsympathetic, or only interested? Notice the young attendants. They are about Jesus' age or a little older. Of what are they thinking? Notice the beggar outside, the building operations, the people in the background passing into the courts of the temple.

THE MOTHER OF JESUS

MESSIAH:—The most common title for the one who was to "redeem Israel," for whom the people watched and waited.

Mary, the mother of Jesus, belonged to the people who were "waiting for the kingdom." Mary and Joseph wished that the Messiah would come; and they often prayed that they might be able to help the coming of the kingdom. But they were both humble people. Joseph was a carpenter. Mary's family were not people who had much influence in Israel because of wealth or position. They were good, honest, kind-hearted people, respected by their neighbors and earning their living by their work, just the kind of people who are, after all, the real strength of any nation.

One day, the Gospel of Luke says, Mary was visited by an angel, who greeted her as "highly favored of the Lord." Mary wondered what he meant. Why should she, a humble maiden, be "highly favored"?

Then the angel told her that she should become the mother of the Messiah—the king whom her people expected. Then the angel went away.

But Mary's heart was filled with wonder and marvel.

In the Gospel of Luke there is a poem which is said to be the way in which Mary expressed her thought. It praised God because he lifts up the lowly and will bring the kingdom which so long ago he promised to his people. It is always a fitting song for those who, like the humble people in Israel, "wait for the kingdom."

Later this poem was called the "Magnificat," from the word with which it begins in Latin. It was often sung in the church services. Some churches use it still, and it is worthy of use by any Christian. It is a wonderful song of trust and hope.

The visit of the angel to Mary was called the "Annunciation," that is, the Announcement of the Christ that was to be. It was a favorite scene with the old church painters. They tried to express in the face of Mary all the wonder and worship and submission they could.

THERE IS ROOM IN MY HEART FOR THEE

Thou didst leave Thy throne and Thy kingly crown
When Thou camest to earth for me:
But in Bethlehem's home there was found no room
For Thy holy nativity.
O come to my heart, Lord Jesus,
There is room in my heart for Thee.

Heaven's arches rang when the angels sang,
Proclaiming Thy royal degree;
But of lowly birth cam'st Thou, Lord, on earth,
And in great humility.

The foxes found rest, and the bird its nest
In the shade of the cedar tree;
But Thy couch was the sod, O Thou Son of God,
In the deserts of Galilee.

Thou camest, Lord, with the living word
That should set Thy children free;
But with mocking scorn, and with crown of thorn,
They bore Thee to Calvary:

When heaven's arch shall ring and her choirs shall sing
At Thy coming to victory,
Let Thy voice call me home, saying, "Yet there is room,
There is room at My side for thee":
And my heart shall rejoice, Lord Jesus,
When Thou comest and callest for me.

—*Emily E. S. Elliott.*

ONCE IN ROYAL DAVID'S CITY

Once in royal David's city
Stood a lowly cattle shed,
Where a mother laid her Baby,
In a manger for His bed:
Mary was that mother mild,
Jesus Christ her little Child.

He came down to earth from heaven
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall;
With the poor, and mean, and lowly,
Lived on earth our Saviour holy.

And, through all His wondrous childhood,
He would honor and obey,
Love, and watch the lowly maiden
In whose gentle arms He lay;
Christian children all must be
Mild, obedient, good as He.

For He is our childhood's pattern;
Day by day like us He grew;
He was little, weak and helpless,
Tears and smiles like us He knew;
And He feeleth for our sadness,
And He shareth in our gladness.

And our eyes at last shall see Him,
Through His own redeeming love;
For that Child so dear and gentle
Is our Lord in heaven above;
And He leads His children on
To the place where He is gone.

Not in that poor lowly stable,
With the oxen standing by,
We shall see Him; but in Heaven,
Set at God's right hand on high;
When like stars His children crowned,
All in white shall wait around.

—*Cecil Frances Alexander.*

THE FIRST CHRISTMAS

WHAT DOES CHRISTMAS MEAN?

LIST:—A tax list. Under the Roman Government, taxes were very high and no one, not even the poorest, was allowed to escape.

What does Christmas mean? Does it mean gifts and Santa Claus and Christmas trees and happy remembrances of friends? Yes, it means all that and much more, but its real meaning is deeper than that. Its real meaning is the birthday of Christ.

Because God gave Christ to the world, friends like to give each other gifts on that day. Santa Claus is another name for Saint Nicholas, and Saint Nicholas was a good old bishop of Myra, a city in Asia Minor, who had the love of Christ so much in his heart that he was always trying to do good.

So all that is fine and high and loving in Christmas is part of the real meaning of Christmas, the day when God gave Christ to the world.

THE LONG JOURNEY TO BETHLEHEM

Once upon a time, word went through all the towns and villages of Palestine that the Roman governor of the country wished to make a list of all the inhabitants. At Nazareth, in the northern part of the land, lived the carpenter Joseph and his young wife,Mary. Their family belonged in Bethlehem, several days' journey to the south. The Jews took great pride in their families, and no one had a better right than the carpenter Joseph; for his family traced its descent back a long, long way to the most famous of all the ancient kings of the nation, King David. When they heard of the list, they wanted to be placed on it as of the town of Bethlehem, the home of the old King David.

ADORATION OF THE SHEPHERDS

By Murillo, Bartholomé Estéban (1618–1682)
In the Prado Gallery, Madrid, Spain

IN THIS picture the artist shows a group of shepherds who have come to pay homage to the Child. They are very humble people, dressed in skins, but their strong, rugged faces, lighted up with pleasure at seeing the Child, are most attractive. Each has brought a gift: a lamb, a basket of eggs, a hen. The mother's face wears a look of anxious tenderness.

"THERE WAS NO PLACE FOR THEM AT THE INN"

And so they went to Bethlehem. The young wife rode on a donkey, and the husband walked by her side. It was a long journey. They came into Bethlehem tired. It may have been almost night when they got there; for they found that all the places to stay were already filled. There was an inn, but the innkeeper said, "No place here. I am sorry, but the inn is full."

They tried to find a place to sleep, but everywhere they went, the people said, "No place here. Our house is full."

Now an inn was a large court-yard where the camels and donkeys were kept and where the luggage was piled up during the night, with rows of little rooms on one or two sides in which people slept, rolling out the blankets they carried with them. At best it would seem to us very poor; but Joseph and Mary did not have even that. The best they could get was a place among the oxen and camels and donkeys. So here they camped down for the night, in the stable with the animals, because there was no room for them in any house in Bethlehem.

And that is how it came about that Jesus was born in a stable.

THE SHEPHERDS IN THE WINTRY FIELDS

In the fields not far from the town that night there was a group of shepherds. They were staying out with their flocks, instead of bringing them into the fold. They lay looking up at the bright stars, and the only thing they heard was now and then the soft stirring of the sheep. Perhaps they had been talking of the great hope for the Messiah.

"Perhaps," said the oldest of them all, "our God will send him first to this town of ours, Bethlehem, where the

great King David was born," and he turned to gaze where its walls cut the starry sky.

"If he only would!" said the youngest of them, scarcely more than a boy. "The Messiah would come down from heaven with splendor, and the angels of God would be about him, and I would say, 'Let me go with you. I am from Bethlehem, too.'" He stopped to dream how glorious it would be to follow the Great King.

Then spoke a gentle quiet man. "Remember, my boy, that David was only a shepherd lad like you at Bethlehem. Perhaps the Great King, too, will come first in humble station, not in power."

Perhaps they had been saying something like that; for they, too, were people "waiting for the kingdom."

While they lay on the ground, looking up into the starry skies, suddenly they saw an angel of God, and all the sky about him was bright with a glory such as they never had seen before.

THE SONG OF THE ANGELS

They were afraid. It was all very well to wish for the splendor of God, but when it came they were terrified. Then the angel spoke: "Do not be afraid. I bring you good news—good news for all the people. This day the Messiah is born here in Bethlehem. You may know him because he will be a little baby wrapped up, lying in a manger."

Then suddenly instead of one angel there was a great host, all praising God and saying,

"Glory to God in the highest,
And on earth peace, good will toward men."

Then it was all over. They were alone again, out in the rocky pasture, looking up at the great, empty, starry heavens.

Holy Family

By Gherardo delle Notti (1590–1656)
In the Uffizi Gallery, Florence, Italy
Color Photograph by Alinari Brothers,
Florence, Italy

A STRONG light is cast upon the Child, the center of interest, bringing out the faces of two peasants who have come to see the baby. The faces are very homely but very dear. A look of tender care is in the face of the mother, who has none of the glorious attributes of other pictures. The good-natured faces of the peasants with the broad smile of pleasure are very winsome and attractive. Do you like this picture better than the others? Which show the mother as more radiantly beautiful?

But it was not all over for them.

"The Messiah has come!" whispered the old man.

"And we have seen his glory!" exclaimed the boy.

"He is a little baby in Bethlehem," said the quiet man.

And they arose that very hour and went straight to Bethlehem to find the little baby in the manger.

THE VISIT OF THE SHEPHERDS

He was not hard to find. There were lights in the court of the inn, as they looked through the gate, and there in the stable, among the animals, they found Mary and Joseph and the little baby lying in the manger, just as the angel had said.

Down they knelt before the manger; for they could not forget that the angel had said that the babe was the Great King; and they told Mary and Joseph and the others standing by what the angels had said.

Then the travelers who had been awakened wondered at the story; it seemed so impossible that this weak little baby could be the Great King. Probably most of them did not believe it. Why should the angels tell such good news only to poor shepherds, and not to the leaders of the people or the learned men?

It was a very natural question, but I think Jesus himself in later years gave the answer. He once said, "Blessed are the pure in heart, for they shall see God"; and I think these shepherds at Bethlehem must have been pure in heart.

As for Mary, she asked no questions at all, but laid these things away in her heart and thought of them often in later years.

And this is the wonderful story of the meaning of Christmas.

QUESTIONS

What does Christmas mean?
Why did Joseph and Mary go to Bethlehem?
What happened when they arrived at Bethlehem?
What were shepherds doing in a field near by?
Why did they go to Bethlehem?
What did God give us at Christmas?
How can we thank him for his gift?

HOW THE WISE MEN FOUND JESUS

MAGI:—They were learned men and they made a special study of the stars, "astronomers" we should call them.

FRANKINCENSE AND MYRRH:—Rare gum and perfumes used as gifts to kings.

The Gospel of Luke tells how the shepherds found Jesus. The Gospel of Matthew has nothing about the shepherds, but it tells how wise men from far away came to the babe in Bethlehem.

This is the story:

THE VISIT OF THE WISE MEN

After Jesus was born in Bethlehem, some strangers appeared one day in Jerusalem, the capital city, which was not far from Bethlehem. Strangers often came to Jerusalem. Most of them were Hebrews, come from other countries to worship their God in the home of their fathers. These men were not Hebrews. They came from far off in the east, and were Magi, "wise men." They said that they had seen a star which meant that a great king had been born in Palestine and they started at once on the long journey across the desert to worship him.

Instead of going to see the great temple, or offering jewels from the east for sale in the market-place, they went about asking questions.

THE MADONNA OF THE RABBIT

By Titian (Tiziano), Vecellio (1477–1576)
In the Louvre, Paris, France

IN THIS picture the mother shows the Child a white rabbit. Compare with the Madonnas by Libri and Francia. Titian is considered one of the four great painters of the world.

This picture, though so full of interest, is not perhaps among his greatest works.

"Where is the child born to be King of the Jews?" they asked.

All the people they asked shook their heads. "There is no such child," they said. "Why do you think there is?"

"We are students of the stars," they said. "We have seen a star in the east which is the star of the King of the Jews. Where is he?"

But the people could not answer.

Now the Jews were ruled in those days by Rome, a great city far off in Italy, but the Romans let some of the parts of their empire have kings and princes of their own, so long as Rome could rule through them. At this time the Jews had a king, Herod. He was an ambitious, blood-thirsty man whom the people feared. He heard about the visit of the wise men, and he wondered if it meant some plot of his enemies, or if a child had been born who would displace his family. He believed that the stars could tell what would happen, if people knew how to read their message. He knew, too, about the Messiah, for whom so many of the people hoped. Whatever lay behind this visit from the strangers, he thought was probably connected with that belief in a future great king, the Messiah.

"IN BETHLEHEM IS THE KING TO BE BORN"

He called the learned men of the Jews and said, "Tell me, where is this King Messiah to be born?"

They said, "In Bethlehem. There is an old prophecy which so says: 'And thou Bethlehem in the land of Judah art not the least among the princes of Judah for out of thee shall come a Governor who shall rule my people Israel.'"

Then King Herod sent secretly for the strangers.

"Tell me all about this. When did you first see the

star?" For he wanted to know how old this future king, if there was such a person, might be.

When the crafty old king had learned all they could tell him, he said,

"South of this city you will find a little town, Bethlehem. Go there and look. If you find him, bring me word, so that I may go and bow before him, too."

But what he really wanted was to put the innocent babe out of the way.

The wise men mounted their camels once again and started for Bethlehem. And when they looked up into the sky they saw the star of the king. It seemed straight ahead of them. All the way to Bethlehem it seemed straight ahead of them; and when at last they found Mary and Joseph and the little baby, it seemed to be shining down on them from directly above.

What a different group from the shepherds, with their rough sheepskin coats! These strangers may have had clothes that were worn and travel-stained, but when they took down the boxes from their camels and opened them, the gifts they took out were gifts of rich men. They laid by the little babe, born in a stable, gold and frankincense and myrrh—costly gifts from far-away lands.

That is the story of how God sent wise men from far away to find Jesus.

The end of this story is not so happy.

THE ANGER OF THE KING

The cruel old king was back in Jerusalem, waiting for the wise men to come back and tell him where the baby was. He hugged himself whenever he thought how cunning he had been to get them in their innocence to lay the foundation for his wicked plot. But perhaps the strangers were not so simple as the old king thought they were.

The Flight into Egypt

By Fra Angelico (Giovanni Guido, 1387–1455)
In the Gallery of San Marco, Florence, Italy
Photograph by Alinari Brothers, Florence, Italy

Although Fra Angelico was born in 1387, fifty-one years after the death of Giotto, his pictures, in a singular way, resemble those of the earlier master. Perhaps this was because both were men of devout character with simple and childlike minds. His pictures, illustrating the life of Jesus, which will be found in this and other volumes of The Book of Life are now in the museum connected with the old Monastery of San Marco in Florence, where Fra Angelico painted his masterpieces for the joy of working, for love of the beautiful, with the desire to represent the life of the Master for others, without thought of any other reward. His pictures and Giotto's have the same characteristics of simplicity, naturalness and direct story-telling power. They are not great pictures as the masterpieces of Raphael are great, accurately drawn, full of the charm of a perfection in art which has never been equaled, but they are very precious and they tell the story with dramatic force and power. It must be remembered that neither Giotto nor Fra Angelico had traveled outside of Italy. They knew nothing of the scenery or the costumes of the people of Palestine. They considered it perfectly proper and right to show the scenery and costumes of their own land and their own time. Notice in the picture that the trees which were intended to be palm-trees look more like the cypress of Italy. Notice how clear and distinct are the figures of the Child and the mother. Joseph, a fine rugged figure, has the black peasant cap of Italy and carries a pail of provisions, a canteen of water,—the canteen is very much like those of the present day,—a stout stick and extra wrap over his shoulder. He watches very closely the precious burden carried by the faithful ass while the mother is absorbed in the care of her child.

ELONGAVI FVGIENS Z MANSI. INSOLITVDINE. PS. XXXXXV· C
SVRGE ACCIPE PVERVM Z MATREM EI Z FVGE INEGIPTVM. MACEI. H. C

One of them had a dream in which God told him not to go back to Herod, and what they had seen of the king made them quite willing to take the dream as a warning and hurry out of the country on their tall camels by another way. Herod waited, but they did not come. The days passed, and still they did not come. He did not dare to send soldiers for them, because that would show the people his plan.

At last he found that they had gone away, but by that time they were over the borders of the little country, far off on the desert roads to the east, too far for his soldiers to follow even if he had wanted to send them.

THE ESCAPE TO EGYPT

While the baffled king was waiting and growing more angry every day, Joseph and Mary and the baby had gone off into Egypt; so while the wise men were going in one direction, the child Jesus was being taken in another; and the jealous king, Herod, was fuming and fretting back in his palace in Jerusalem.

Herod found out that the wise men had gone, and he was furiously angry. But no one thought to tell him that a carpenter named Joseph, with his wife and a baby on a donkey by his side, had been seen starting out on the ancient caravan road to Egypt. Nobody cared what humble people like that did, or where they went. So the king supposed that if the wise men had found any child, he must be still in Bethlehem. But he would not be there long! No one else, child or man, should be called King of Israel in his dominions while he lived!

THE SAD FATE OF THE LITTLE CHILDREN OF BETHLEHEM

One day the people of Bethlehem were amazed to see grim-looking soldiers filing through the gate of their

town on the Jerusalem side. They grew pale, for Herod's soldiers were not welcome guests. The soldiers placed guards at all the gates, so that no one could escape. Then began scenes one does not like to think of. Cries and wailing went up from all the city, for the king had ordered that all the boy babies, under two years old, should be killed. If he did not know which baby he wanted to put out of the way, he would kill them all!

People mourned for the little babies, but when, not long after, the old king died, nobody was sorry.

Meantime the little Jesus was playing on the sands down in Egypt. When Herod was dead they came back and lived in a town called Nazareth.

QUESTIONS

What strangers came to Jerusalem after the birth of Jesus?
Why did they come?
What did Herod want them to do?
What did they give Jesus?
What gifts can you give Jesus?

The Adoration of the Wise Men

By Giotto di Bondone (1276–1336)
In the Chapel of the Arena, Padua, Italy
Photograph by Alinari Brothers, Florence, Italy

This picture may seem crude and unlovely at first, but a closer examination and study will reveal its significance and power. It tells the story simply and directly, although the figures are badly drawn, especially those of the ungainly camels. Giotto had never seen a camel and had no idea how one looked. The faces of the figures are clear and beautifully drawn. The mother is very lovely indeed, with her sweet serious face and simple garments. The faces of Joseph and the three Wise Men are also full of character. Notice the youth who is holding the camel for his master. Around each head is a halo which was used by all the early painters to distinguish the Holy Family, saints, apostles, and angels. It is given here to the Wise Men as well. The stable at Bethlehem is indicated very crudely by the wooden canopy under which the Holy Family is sitting. Notice that the Star which led the Wise Men is represented above the canopy. The picture is cracked and defaced because of its great age. It is a fresco painted on the walls of the ancient chapel. We should never forget that a picture does not lose its value simply because it is old and in poor condition. The picture itself, the story it tells, is the important thing. Remember that this picture was painted by a great genius with a simple and childlike heart, who was telling in the best manner he could, the story of the life of the Master for people who could not read and who could know the story only through such pictures.

BRIGHTEST AND BEST

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him in costly devotion,
Odors of Edom, and offerings divine,
Gems of the mountain, and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would His favor secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

—*Reginald Heber.*

AS JOSEPH WAS A-WALKING

A Christmas Carol

As Joseph was a-walking,
He heard an angel sing:
"This night shall be the birth-night
Of Christ our heavenly King.
His birth-bed shall be neither
In housen nor in hall,
Nor in the place of paradise,
But in the oxen's stall.

He neither shall be rockèd
  In silver nor in gold,
But in the wooden manger
  That lieth in the mould.
He neither shall be clothèd
  In purple nor in pall,
But in the fair, white linen
  That usen babies all."

As Joseph was a-walking,
  Thus did the angel sing,
And Mary's son at midnight
  Was born to be our King.
Then be you glad, good people,
  At this time of the year;
And light you up your candles,
  For his star it shineth clear.

The shepherds came a-walking,
    A-walking, a-walking,
The shepherds came a-walking
  With coats of hodden gray.
And when they slipped within the door
And stepped across the courtyard floor
Not a sleeper waked to see
Who these countrymen might be—
These men who tramp while others sleep—
These shepherds who have left their sheep.

The wise men came a-riding,
    A-riding, a-riding,
The wise men came a-riding
  With robes of shining silk.
And when they opened wide the door
And marched upon the courtyard floor
All the people rose to see
Who these riders fine might be—
These men so richly clothed and grand
Like kings from some far distant land.

The Baby lay a-sleeping,
A-sleeping, a-sleeping,
The Baby lay a-sleeping
In Mother Mary's arms.
The shepherds came with gentle tread,
And kneeled before the manger-bed;
And bowing with them there, behold!
The wise men bringing gifts of gold.
The rich and poor together came;
The Lord, He loves them both the same.

THE ADORATION OF THE WISE MEN

Saw you never in the twilight,
When the sun had left the skies,
Up in heaven the clear stars shining,
Through the gloom like silver eyes?
So of old the wise men watching,
Saw a little stranger star,
And they knew the King was given,
And they follow'd it from far.

Heard you never of the story,
How they cross'd the desert wild,
Journey'd on by plain and mountain,
Till they found the Holy Child?
How they open'd all their treasure,
Kneeling to that Infant King,
Gave the gold and fragrant incense
Gave the myrrh in offering?

Know ye not that lowly Baby
Was the bright and morning star
He who came to light the Gentiles,
And the darken'd isles afar?
And we too may seek his cradle,
There our heart's best treasures bring,
Love, and Faith, and true devotion,
For our Saviour, God, and King.

—*Cecil Frances Alexander.*

GIVE HEED, MY HEART, LIFT UP THINE EYES

Give heed, my heart, lift up thine eyes,
Who is it in yon manger lies?
Who is this Child, so young and fair?
The blessed Christ-Child lieth there.

Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled
Within my heart, that it may be
A quiet chamber kept for Thee.

My heart for very joy doth leap,
My lips no more can silence keep;
I, too, must sing with joyful tongue
That sweetest ancient cradle song.

Glory to God in highest heaven,
Who unto man, His Son hath given,
While angels sing with pious mirth.
A glad new year to all the earth.

— *Martin Luther*
Translation by Catherine Winkworth.

A BIRTHDAY GIFT

What can I give him,
  Poor as I am?
If I were a shepherd
  I would bring a lamb;
If I were a wise man
  I would do my part.
Yet what I can I give him,
  Give my heart.

— *Christina Rossetti.*

Holy Family

By Murillo, Bartolomé Estéban (1618–1682)
In the Prado Museum, Madrid, Spain

In this delightful picture the calm mother is seen, a winding-reel for yarn and a basket by her side. Her boy Jesus, standing by Joseph's knee, holds in his hand a little pet bird which does not seem at all afraid. The little white dog, holding up one paw, looks at Jesus but he does not really want to hurt the bird. This is an unusual and very lovely picture.

MADONNA AND CHILD

By Botticelli, Sandro (Alessandro Filipepi) (1447–1510)
In the Poldi Pezzoli Gallery, Milan, Italy
Photograph by Anderson, Rome, Italy

No one could mistake the sad, sweet face of the mother as anything but the work of Botticelli. The mother is reading from a medieval book. The Child looks up into her face wistfully. On his arm is a crown of thorns.

worship in all the land. It was a great, splendid building, made of white stone. The worship in it was very impressive. The courts were full of people and there were great choirs of singers, and priests with rich garments. There were three great gatherings each year, and if the people could, they went to one or more of them. But the little children were left at home.

If Jesus ever asked to go with his father and mother, they said, "Wait, my boy. When you are twelve you may go."

KEEPING THE LAW

The reason they promised that he might go at twelve was that when he was twelve a Jewish boy must begin "keeping the law." He must be careful not to touch certain things. He must walk only so far on the Sabbath, and when he went to the synagogue he must wear a certain dress and must join in the prayers with the men. These and other things the boy was always proud to do. It made him feel that he was a man.

At last the time came when Jesus was twelve and he could go to Jerusalem and share in the worship there.

ON THE ROAD TO JERUSALEM

You can fancy how excited he was. He never remembered being so far away from home. When at last the bread was baked for the journey, and all the preparations were made and they were actually started, he could hardly keep his feet on the ground. He ran ahead till his father told him to save his strength for the hills later. He picked flowers in the meadows, for the trip was made in the springtime when all the hills are bright with blossoms. Sometimes he played with the young lambs beside the way, while the shepherds walked along and talked with his father. Sometimes he, too, walked gravely by them and

JOSEPH AND MARY AND JESUS ON THE WAY TO JERUSALEM

By Mengelberg, Otto (1817–1890)

WHAT city is in the distance? How far have the travelers come? How does Jesus feel as he sees the city for the first time?

SCHOOL AT SHUNEM

Photograph by Professor E. J. Goodspeed

This picture shows the native teacher and his school in the neighborhood where Elisha was so hospitably entertained. The children are evidently not anxious to have their pictures taken. They are afraid perhaps of the "evil eye" of the Westerner's camera.

listened to their talk. Every now and then he ran up and put his hand in his mother's and she smiled at him; and they were all as happy as springtime and love could make them.

CAMPING BENEATH THE STARS

Then at night they gathered with other little parties also going to Jerusalem, and lit a fire by the road in the twilight, and ate their supper of bread and figs, and talked together until the stars were bright above. Then they all wrapped their cloaks about them and lay down; and Jesus looked up into the twinkling stars and thought how his mother had said that God who made all the stars loved us

like a father. I think he must have whispered a little prayer, "O Father which art in heaven, show me how to be a good son."

"OUR FEET SHALL STAND WITHIN THY GATES, O JERUSALEM"

At last they came to Jerusalem. They found lodging with friends, and every day spent long hours in the temple. What Jesus was doing and thinking all the time the story in the Gospel of Luke does not tell.

A STREET IN JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

A group of the little children of Jerusalem are gathered by the door of an old stone building.

There are times when some great thing comes into life, and a person grows a great deal in a short time. Such a period came to Jesus at the feast. How do we know? Because of what happened at the end.

THE HOMEWARD JOURNEY

Jesus must have been greatly trusted by his parents. They did not try to know where he was all the time. When the feast was over, the people who had come to Jerusalem made ready to go back home. Mary and Joseph started in company with a large group of friends. In the East there is always great confusion when a large caravan begins a journey. No one knows where any one else is. They do not go far the first day, and at the stopping place for

JESUS AND THE LEARNED MEN IN THE TEMPLE

By Ribot, Theodule Augustin (1825–1891)
In the Luxembourg Gallery, Paris, France

THIS picture shows Jesus in the dress of a peasant talking to the learned doctors while they listen in wonder to his answers. Compare with the picture by Holman Hunt, 1:247.

the night order begins to come out of the confusion. It is not strange, then, that Joseph and Mary should have started off without seeing Jesus. If Mary asked where he was, Joseph said, "Oh, I suppose he is somewhere around among our friends."

THE LITTLE BOY JESUS CANNOT BE FOUND

But when they camped for the night they tried to find him, and he was not there! You can fancy how worried they were all night, and how bright and early the next morning they went back to the city to find him. They went to the house where they had stayed, but he was not there. They hunted out the boys he had been with, but they knew nothing of him. Every day for three days they hunted and every night they were more puzzled. This was not like their thoughtful, obedient boy.

JESUS IN THE TEMPLE

Meantime, where do you think he was? Why, he was in the temple where the learned men were talking to the people who came, and were answering their questions. Jesus was learning a great many things about his nation and his religion, which he had never known before. He was so absorbed in it all that he had not found out when his parents were going home and did not know they had started. A great and wonderful truth was filling his mind, a truth which made the center of his whole life and all his teaching, the truth that God was Father. He had known it before, as children know things they are told, but he was beginning to see some of the things it meant, which is quite a different matter. Every day he came to the temple, and the grave old men there were amazed at the way this bright-eyed boy with the loving ways understood God and what God wanted.

IN MY FATHER'S HOUSE

At last, when they had looked everywhere else, Joseph and Mary came to that part of the temple where the teachers sat; and there was their boy!

"Son," cried his mother, "why have you treated us so? We have been hunting for you, and been so anxious!"

The boy opened his eyes wide. "Why, mother!" he said, "where could you expect to find me except in my Father's house?"

I think he would have been glad to stay longer, but Mary and Joseph said it was time to go back, and he cheerfully went.

There was hard work to be done in the home at Nazareth, and Jesus did his share of it, thinking always that God was his Father.

"And Jesus advanced in wisdom and stature and in favor with God and man."

QUESTIONS

What journey did Jesus take when he was twelve?

Why was it an exciting journey?

If you had lived in Nazareth why would you have enjoyed a journey to distant Jerusalem?

Why did Jesus not start home with his parents?

What part of the story shows his obedience to his parents?

Is God your Heavenly Father?

JESUS AND JOHN THE BAPTIST

While Jesus was growing up in Nazareth, "increasing in stature and in favor with God and man," another little boy was growing up in the hill country of Judea and we may be sure that he also, as he increased in stature, grew also in favor with God and man. This little boy's

JOHN THE BAPTIST AT THE BEGINNING OF HIS MINISTRY

By Murillo, Bartolomé Estéban (1618–1682)
In the Prado Gallery, Madrid, Spain

COMPARE this picture with the other pictures of John the Baptist by Andrea del Sarto and Murillo.

In this picture the boy is in the desert; the divine call is coming to him: the needs of men, the sorrows of the world, its sinfulness, its need of repentance. He carries now, not the shepherd's crook, but the cross. Even the gentle lamb feels the change and looks up at him with an anxious expression. The scenery is wild and rugged.

name was John and he was a relative of Jesus. His father was an old priest of the temple, Zacharias. His mother's name was Elizabeth. She was a cousin of Mary, the mother of Jesus, though much older than Mary. When the little baby who was born to them was taken to the temple to receive his name, a strange thing happened. The officials supposed that he would be called Zacharias after his father, but Elizabeth said, "No, his name is John." The old father had not been able to speak aloud for some time. They made signs to see what he wished and he wrote on a tablet, "His name is John." Then his voice came back to him and he praised God for all his goodness and especially for sending the little boy, John, to gladden the hearts of his wife and himself.

We do not certainly know that Jesus and John met and knew each other during their boyhood days, but it is extremely likely that they did. While their parents lived some distance apart, there is no reason to suppose that they may not have visited each other and they must certainly have seen each other at the Passover. The old artists have made such supposed visits the subjects of very charming pictures, such as "The Children of the Shell." It is very interesting to study all these pictures.

When John grew to manhood, he began to feel, as Jesus felt, that God had a special work for him to do. He went into the wild pasture lands, the "wilderness" of Judea and there beneath the stars, amid the great silences of the desert, he thought it out. Then he came to the Jordan River and began to speak like one of the old prophets. Some of the people thought that he was one of the old prophets Elijah or Isaiah, come back to life. Crowds of people came flocking to hear him, rich men in their chariots, soldiers, priests, merchants, shepherds. He told them all alike that they must repent and, in this

way, he began his own work. When Jesus was baptized, John said, "Behold the Lamb of God, which taketh away the sins of the world." In the old pictures of John, you will see that he carries a slender cross which has a scroll on which are these words in Latin, "Ecce Agnus Dei." The words mean in English, "Behold the Lamb of God." A voice was heard also saying, "This is my beloved son in whom I am well pleased."

When Jesus began his great work, John felt that his own task was drawing to a close. "He must increase," he said of Jesus, "but I must decrease." John was seized by Herod, the wicked king, put into prison and beheaded.

HOW JESUS SPREAD THE GOOD NEWS

Sea:—The Sea of Galilee, not the ocean. In Jesus' time it was also called the Lake of Tiberias.

Jesus wanted all the people to hear the Good News about God. He wanted them to know that God was ready to help them, and that they could help God by their love and obedience.

How was he, a poor carpenter from Nazareth, to speak so that they could hear?

He was not rich nor learned. What the great teachers at Jerusalem said to their scholars was repeated to others, but he was not a great teacher at Jerusalem. He could not put it in a book. The few books were slowly copied by hand, and cost far too much for most people to own.

He could not publish his Good News in the papers; there were no papers.

He could not hire a hall and call a meeting. There were no halls to hire and he had no money for it if there had been.

The Children of the Shell

By Murillo, Bartolomé Estéban (1618–1682)
In the Prado Gallery, Madrid, Spain

In this famous picture, which is sometimes called "The Children of the Shell," the boy Jesus, is giving the boy John the Baptist, a drink from a shell. John carries his cross with the pennant bearing the words, "Ecce Agnus Dei," "Behold the Lamb of God," which is almost invariably shown in pictures representing him. Cherubs look down from the sky, and a misty light suffuses the whole picture.

What did he do? Why, he first simply went about and talked with the people. And what he had to say was so new, and he himself was so full of love and good will and helpfulness that those who had heard him once wanted to hear him again.

HOW THE NEWS WAS SPREAD IN JESUS' DAY

While there were no newspapers, yet the people were all eager to get the news. They had tongues and ears, and they used both of them. If two travelers met on the road they sometimes sat down under a tree and exchanged all the news they had with each other. If a man went to the next town on business he was sure to be asked,

"What news have you brought?"

The women passed it on when they gathered to draw water at the village well, and the old men sat at the gates of the towns and told anyone who came and sat down by them all they had gathered from the travelers passing in and out. So the news spread all over the country very rapidly.

A NEW TEACHER HAS COME

Very soon, in Capernaum and Bethsaida and all the other towns along the Sea of Galilee, and then back in Nain and Nazareth and the hill towns, and before long, away off in the great city of Jerusalem itself, people were telling about that wonderful man named Jesus, who was talking in a new way about God and the Kingdom of God.

And hundreds of people said, "We will go and hear him."

IN THE TOWNS

So they came, till they crowded the houses where he stayed and the narrow streets. But there was a way of getting around that. Jesus began to go out of the towns.

He walked out of the little narrow, crooked streets, and all the people followed him. Then, when he was out in the great, wide spaces of all-out-doors, with the sunshine overhead and the green hills about and the little birds flitting past, he stopped and talked with the people.

BY THE SHORE OF THE SEA

Once he was by the seaside when they crowded about so that those a little distance off could not see or hear. Then he noticed that a little fishing boat was drawn up on shore. He had it put in the sea and got into it and went out a little way on the water. Then the people all sat down on the sandy beach or stood about as he talked.

Once he went up on a hillside and sat down and talked to them as they sat below.

He talked with them very simply. He was a working man, like them, and he knew just what they thought and how they talked.

He often told them stories to make his thought more clear. They did not always understand the truth he was trying to teach, but they would remember the story and later might see what it meant.

THE LOST COIN

He knew how a woman searched in all the corners of her dark little rooms if she had lost a coin; so when he wanted to say that God cares even for sinful people, he told a little story about a woman and her lost coin, and how when it was found she ran to her neighbors to tell them the good news. So God, he said, searches for sinners and is glad to find them.

When you read that Jesus "preached," it means that he talked with people, sometimes a few, sometimes a great company.

MADONNA AND CHILD

By Bodenhausen, C. (1852–)

IN THIS picture the glorified mother seems to stand upon the clouds. Her long hair floats in the wind. Glory streams through a rift in the clouds above. The mother is clothed all in white. Compare the modern picture with those of the Italian masters.

IN THE SYNAGOGUE

On the Sabbath Jesus went to church. The synagogue, as the church was called, was a building where the people gathered each Sabbath for a service. There were prayers and the reading of a selection from the old Scriptures, our Old Testament. Then, if the leader of the service wished, he might speak to the people, or invite any one in the audience to speak. Sometimes Jesus was invited, and when he spoke the people said afterward, "How different from our teachers! He speaks as though he knew what he was talking about himself, and had not merely learned it from others."

Another thing which Jesus did drew a great many people to him, but it was always being so misunderstood that he even sometimes told people not to talk about it, and that was the healing of the sick.

HEALING THE SICK

Jesus was so anxious to help people that when he saw suffering he always wanted to relieve it. He had the power of healing.

When people found that Jesus was willing to cure the sick the news spread very fast. They brought the sick to him and laid them out in the streets before the house in which he was. People came kneeling to him and begging that he would help their sick friends. Once when a house was crowded, the friends of a sick man opened a hole in the flat roof above and let the sick man down before Jesus. They were so anxious to bring their friend to the healer!

All these things together soon made Jesus the best-known teacher in the land. But he did not neglect to teach his disciples. He spent as much time alone with them as he could.

SOME PEOPLE TURN AWAY

There came a time later when those who had come simply because they were curious to see and hear a new man dropped away and the crowds were not so great. Some had come to him hoping that he would say he was the Great King, and raise an army to free the people from Rome. They soon saw that he would not do this, and they did not come to hear him any more.

Jesus continued to spread the Good News in the same way. He went about from place to place with his band of companions, the apostles, and talked with any who came to him. People sometimes invited him to dinner, and he went. Sometimes he and his friends ate by the roadside. He was never too tired to talk with people. They brought the sick, and he healed them. They brought little children to him, and he took them into his arms and gave them his blessing.

There is a verse in the gospels which puts in a few words how Jesus spread the Good News:

"He went about doing good."

QUESTIONS

What did Jesus want to tell the people?

What ways which we could use did he not have?

How did he spread the Good News?

Why did he use stories?

What are the different ways in which the people in your church help to spread the Good News about God?

HOW JESUS CHOSE HIS COMPANIONS

TAXGATHERER:—In some European countries taxes are even now collected in this way. As the farmers or harvesters enter a town the taxgatherer collects a tax from the produce or goods which they bring.

People never can get along alone in the world. If they do any work worth doing, they must have help. That was true of Jesus. He needed his helpers, even though they did not understand all he was trying to do.

At first he went about among the people alone. Very soon, however, he had gathered enough friends so that he could choose his helpers from among them.

He called them his disciples, which means learners. They were also called the apostles, which means those sent out, because Jesus later sent them out to be his messengers. There were twelve of them. They stayed with him, traveled with him, helped him when the crowds gathered about, were messengers to tell the people what he was trying to do, and later, after he left them alone, they were the leaders of the churches—except one, who proved to misunderstand Jesus so sadly that he turned against him in his greatest time of need.

There are stories in the Gospels about how he chose some of them.

CHOOSING THE DISCIPLES

One day Jesus was walking by the shore of the Sea of Galilee. The little lake is about twenty miles long, but there were many towns along its shore and all the country west of it was filled with villages and swarming with people. There was good fishing in the lake, and at certain times in the day the water was dotted with fishing boats, throwing nets and drawing them in. Jesus lived for a time in a town on the shore, and some of his friends were fishermen.

SIMON AND ANDREW

As he walked along the shore this day and watched the fishers out on the sparkling water, he saw one boat near the shore with two brothers in it, friends of his, Simon and Andrew. They were throwing their net into the water, then slowly drawing it in and taking out the fish from it.

RUINS OF THE SYNAGOGUE AT CAPERNAUM

Photograph by W. A. Pottenger expressly for The Book of Life

The Synagogue at Capernaum was very often visited by Jesus. It has been excavated and the great stones from the ruins are shown in the picture.

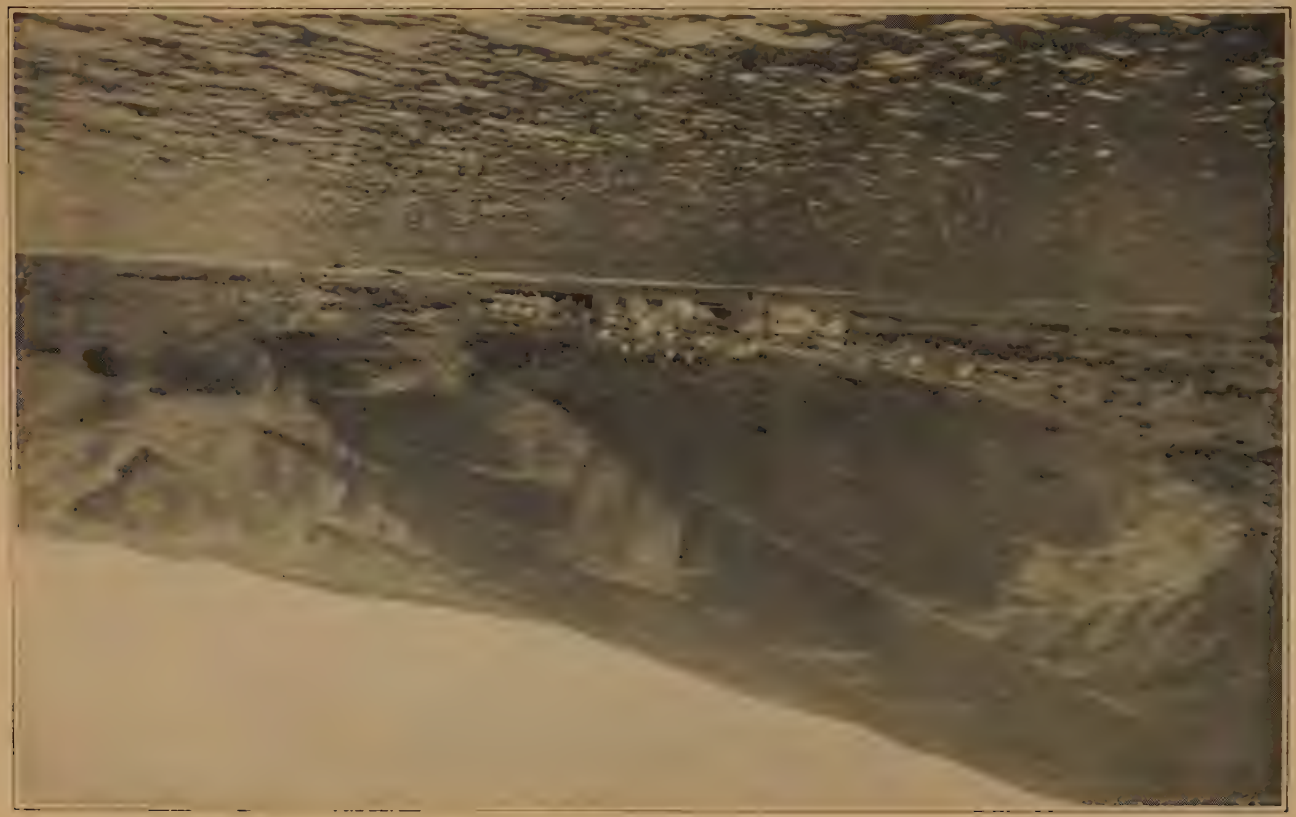
Jesus stood and watched them. He knew that they were earnest and honest. They were sometimes blunt and outspoken—especially Simon—and sometimes they acted before they thought. But Jesus had learned to love them and he knew they were willing to trust him. He wanted them for his companions.

The boat drifted near shore. He called to them, and perhaps they talked a little while with him as they neared shore after their fishing trip. Perhaps they talked about the fishing, and about the Good News Jesus was trying to

SEA OF GALILEE

Photograph by W. A. Pottenger expressly for The Book of Life

A LITTLE village is seen on the shore, with the tents of a detachment of troops. This is just the scene which Jesus must have often looked upon as he sailed on the lake with his disciples except that the detachment of troops would be a part of a Roman legion instead of British infantrymen.



spread. Perhaps Jesus called himself a fisherman, catching men for God.

However that may be, before they had come to the shore, Jesus said to them,

"Come with me, and I will make you fishers of men."

And they, who had learned to love this young man from Nazareth, took his offer of companionship. They brought their boat to the land and left it, and through all the rest of Jesus' travels they went with him and were among his most trusted friends.

JAMES AND JOHN

Jesus' mind must have been full that day of the thought of gathering a group of companions. A little way farther along the shore there was another company of his fisher friends. They were two brothers, James and John, with their father Zebedee. They all sat in their boats, tied up close to the shore, busy mending their nets. Jesus stopped to talk with them. Perhaps he asked them also to become fishers of men, along with their friends, Simon and Andrew.

At least, he invited them to come with him, and they accepted. So five men walked on down the shore of the little lake: Jesus and four friends who loved him so well that they were willing to give up other things and go about with him.

These four, Simon and Andrew, James and John, always remained Jesus' closest friends; and John became known especially as "the disciple whom Jesus loved."

PHILIP AND NATHANIEL

Two more of the disciples were friends before Jesus chose them, Philip and Nathaniel. In the Gospel of John there is a story of how Jesus called them.

At one time Jesus was again among the people to whom John preached. Philip and Nathaniel were also there. They also were among those who wanted to help bring the Kingdom of God. Jesus may have had long talks with Philip. In some way he came to feel that he knew him and could trust him.

When the time came for him to go back to his home he hunted up Philip and said, "Come with me"; and Philip consented. But before they started he went off to find his friend Nathaniel.

"I have found the man who is to be the Great King!" exclaimed Philip.

Now Nathaniel felt, quite rightly, that when any one, even his good friend Philip, made such a claim as that he had best be cautious.

"Indeed?" he said. "Who is he?"

"Jesus," Philip replied, "who comes from Nazareth, the son of Joseph the carpenter."

"Nazareth!" said Nathaniel. "That town! Can any good thing come out of Nazareth?"

"Come and see," Philip answered. "Don't take my word for it. Come and see for yourself."

So Nathaniel came, doubtful of the enthusiasm of his friend Philip.

To his surprise, Jesus seemed to know him.

"This is a true-hearted Israelite," Jesus said.

Nathaniel opened his eyes in astonishment.

"How do you know me?" he exclaimed.

"I saw you praying under the fig-tree," answered Jesus.

What that meant between the two neither Jesus nor Nathaniel ever said, but in some way it showed Nathaniel that Jesus knew what he supposed was secret in his own heart.

FISHERMEN ON LAKE GALILEE

Photograph by Professor Lewis Bayles Paton

THESE modern fishermen on Lake Galilee have made a fine catch of fish. Two boats have come in and the fishermen of each group are counting the fish. Just in this way, the fishermen who became the disciples of Jesus caught their fish and counted them on the shore in the old days. If you look closely, you will see that the man in the center of the picture has a balance or scale in which the fish will be weighed. Do you see the fishing boats?

CITY OF TIBERIUS

Photograph by W. A. Pottenger expressly for The Book of Life

This is one of the important towns on the Sea of Galilee.

"Philip is right. You are the Messiah," he said.

"Do you believe because of this?" Jesus said. "You shall see greater things yet."

In time, both Philip and Nathaniel became members of Jesus' group of disciples.

We have the story of how Jesus called one other man to this group, Matthew, a taxgatherer.

THE DESPISED TAXGATHERERS

Among all the people of the Hebrews none were so despised as the taxgatherers. This was partly because the taxes were gathered for a foreign government. Everybody felt that it was a thing no patriot would do, and they despised any man who did it as a traitor to his nation.

The taxgatherers had a bad name also, because so many of them were dishonest. The government did not ask for a certain tax from each person in proportion to his

property, as governments do now. They demanded a certain amount from a town or a group of villages and left the taxgatherer free to collect that, and as much more as he could. The people expected the publican, or taxgatherer, to be dishonest and oppressive, and he usually was.

THE GREAT CARAVAN ROAD

There was a great road passing through the towns near the Sea of Galilee. Along it went shepherds, driving their flocks to market; country people, with donkey loads of wheat or straw or firewood; pilgrims going to Jerusalem to the feasts, as Jesus did when he was twelve; people of all kinds passing from one town to another. Sometimes a caravan of slow-stepping, long-necked camels came by, bearing goods of merchants from far-distant lands. Sometimes a courier galloped past on his horse, carrying messages to the governors from distant Rome. Now and then a band of Roman soldiers marched past, their short swords by their sides and their shields and breast plates gleaming in the sun.

THE TAXGATHERER AT CAPERNAUM

Where the road left the city of Capernaum, was a table with low seats beside it. Here sat the taxgatherer and his assistants. No merchant could carry any goods in or out of the city without paying a tax. How people hated the Jew who sat there collecting the taxes for Rome! Many a black look he got from his own countrymen as he sat there day after day.

But one man never gave him black looks. He went in and out of the town, for he lived in it a while with his mother. Occasionally he even sat down in the shade of the tree and chatted with the taxgatherer, whose name

CAPERNAUM

Photograph by W. A. Pottenger expressly for The Book of Life

THIS old town which Jesus visited so often is situated by the lake and is overshadowed by trees.

was Matthew. Matthew, or Levi—he bore the two names —perhaps told Jesus, as they sat talking there, how lonely he was in spite of the fact that he had a house in town and plenty of money. Nobody wanted to speak to him, and when they dared, they sneered at him and always they turned their faces away when they passed.

"Oh well!" perhaps he said, "I wish the Great King would come. I would like to collect taxes for a Hebrew government."

Then perhaps Jesus said, "God will not pass you by. He cares for you."

And so a friendship grew up between Jesus and the taxgatherer.

THE CALL OF MATTHEW

There came a day when Jesus walked out of the city gate, walked straight up to Matthew, held out his hand and said, "Come with me."

Matthew knew what Jesus meant, for already some of his friends had been gathered. It was astounding that Jesus should call him, whom the rest so despised. But he had no hesitation. If Jesus wanted him, he would come, and all his life long he would follow the man who dared to make friends with the taxgatherer.

He rose up, left his table with its moneys and accounts in the hands of the men sitting with him, and went with Jesus.

We do not know how Jesus called the others, but we may be sure that they were each drawn to him because they had come to love him for his kindness and sympathy.

JUDAS THE MAN OF KERIOTH

They were all from Galilee except one, Judas Iscariot, that is, Judas the man of Kerioth, a town in Judea, in

the south of the country. He was the man who so misunderstood Jesus that at last he proved a traitor to him and betrayed him to his enemies. At first there must have been something good in him, or Jesus would not have chosen him.

Jesus had selected his friends one by one, but he wished to set them apart publicly, so that all might know they were his special followers.

THE SOLEMN CALL TO SERVICE

One day, when a great crowd had gathered, he went up on a little hillside and sat down. Then he began calling these men by name, one by one, and they went up on the hillside with him. It was a great, solemn day when he made choice of them. They were the first ministers of the Christian church. To this day the work of the ministers is the same as theirs: to try to understand Christ, and then to get the people to understand him also.

The names of those whom Jesus called to be apostles are as follows:

THE COMPANY OF THE APOSTLES

Simon, whom he called Peter; that is, The Rock.
Andrew, his brother.
James, the son of Zebedee.
John, his brother.
Philip.
Nathaniel, his friend, also called Bartholomew.
Matthew, the Publican.
Thomas.
James, the son of Alphaeus.
Thaddeus.
Simon, the Zealot.
Judas Iscariot.

QUESTIONS

What does "disciples" mean?
How did Jesus call Simon and Andrew to be disciples?
Who was Matthew before he became a disciple?
How many disciples were there?
Can you be a "learner" of Jesus?

JESUS IN HIS OLD HOME

THE OLD FRIENDS AT NAZARETH

Jesus had not been long in his work before he began to wish to see his old home, Nazareth, and to tell his Good News to his old friends there. So he planned a visit.

He must have had many friends in Nazareth. There were men with whom he had played when they were boys together, householders and farmers for whom he had made tables and ox-yokes, old men whom he had heard read the Scriptures in the synagogue on the Sabbath, boys and girls whom he had watched grow up since they were little toddlers playing about the door of his carpenter shop.

A STREET OF NAZARETH

Photograph by Charles F. H. Crathern, Jr.

This is a street in Jesus' old town of Nazareth. Perhaps the Roman soldiers marched along this paved street in Jesus' time.

He wanted to attend the synagogue once more, as he had for so many years, ever since he could remember. Perhaps he wanted to introduce his new friends who were traveling with him to the old friends of his boyhood. Above all, he wanted to tell them about the Kingdom of God and how they could help it on.

Jesus loved his old home and the people who lived there. He sometimes was very tired, with the crowds and the people constantly coming and going. As he came up the long hill toward Nazareth he must have thought,

"Now I can have some rest."

A HOCKEY GAME IN PALESTINE

Photograph by Professor Lewis Bayles Paton

The children of Palestine have little time for playing. These boys are playing a game somewhat resembling hockey.

Games of children are not very often mentioned in the Bible but we may be sure that the little girls had dolls and that the children played in the streets as they do now. Jesus referred to some game of children when he said, "I have piped and ye have not danced."—*Luke 7:32.*

He must have enjoyed seeing all the friends of the old days. How long he stayed there and how much rest he had we do not know. The end of his visit was a sad break with the town he loved so well.

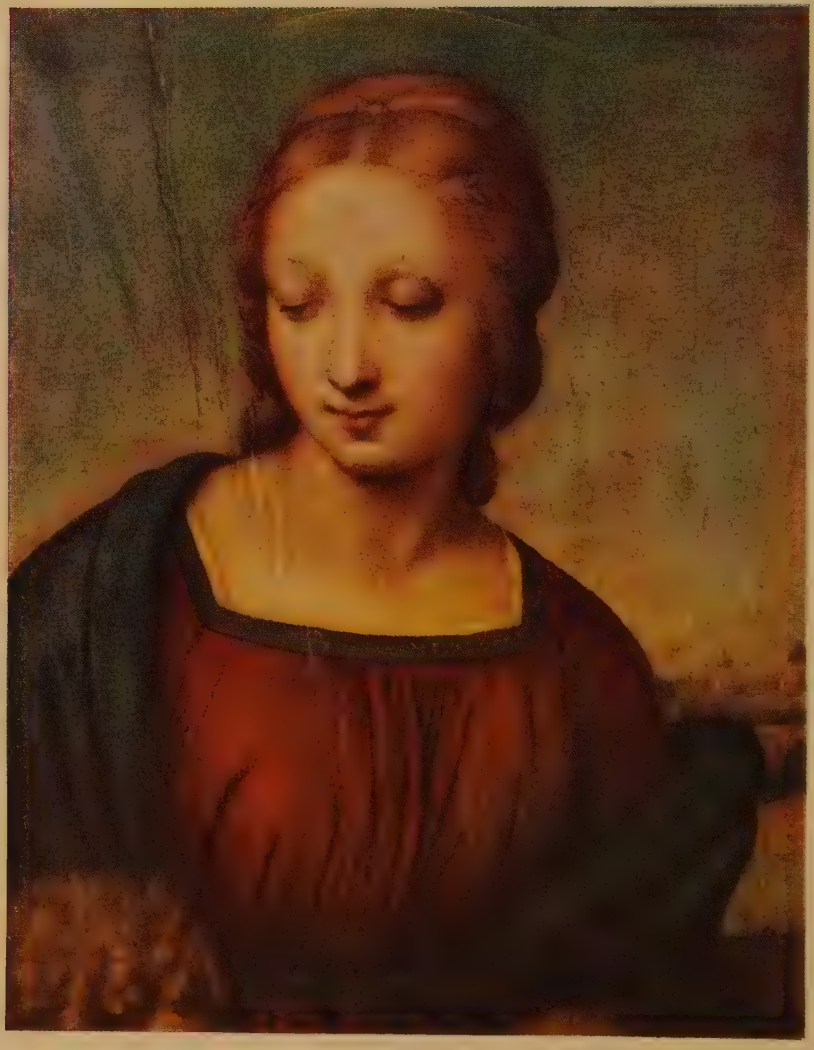
IN THE OLD HOME CHURCH

When the Sabbath came, Jesus went to the synagogue, just as he always had done. Sometimes when people have been long away from a town, the thing they want most is to go to church once more in the same old church they went to when they were children.

HEAD OF THE MADONNA IN THE MADONNA DEL CARDELLINO

By Raphael Sanzio (1483–1520)
In the Uffizi Gallery, Florence, Italy
Color Photograph by Alinari Brothers, Florence, Italy

THIS is a detail of a larger picture called "The Madonna of the Finch" because the Child, the top of whose head can just be seen in the reproduction, has a finch in his hand. The face of the mother is very girlish and sweet.



VIRGIN'S WELL AT NAZARETH

Photograph by W. A. Pottenger expressly for The Book of Life

These women have been to the well just as Mary must have gone when she lived at Nazareth. They are balancing the water jars on their heads.

It must have seemed home-like to be within the old familiar walls, and hear the old familiar voices read the Scriptures and lead in the prayers, which they all recited together. Then came the reading of a portion from the prophets. This was not so formal a part of the service as the first reading. Any one might be asked to do it, and, if he wished, to speak.

Every one knew that this young carpenter had been talking to crowds all about the country. There were stories that he had cured sick people. It was said that he, who had worked for years in a carpenter shop right in this town, thought God had sent him to speak to the people.

The leader of the service beckoned to whom he would to come up on the platform and read the Scriptures. Every one wondered what would happen if he beckoned to Jesus; and they were not surprised when he did.

Jesus took the book, which was a roll, in his hands, unrolled it till he came to a certain passage in Isaiah, and read:

"The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to heal the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Then he gave the book to the attendant and sat down in the teacher's seat.

All the church was quiet. Everybody was hushed, looking to see what he would do. Would he presume to speak from the chair where teachers, so much older than he, had so often spoken in his hearing?

Yes—he was about to speak. Would he tell them not to be discouraged? That at some time in the future this prophecy will surely be fulfilled?

They were not prepared for what he did say.

"This day is this Scripture fulfilled in your ears."

As he went on speaking, they looked at each other in wonder at the words he was speaking.

"IS NOT THIS THE CARPENTER?"

"Is not this the carpenter?" they whispered to each other. "How can he talk of the great day of God having already come? That day means wealth and glory to Israel. If he had a little wealth and glory himself, we could listen better. We know how poor and obscure he is."

Someone muttered loud enough so that he could hear, a proverb, "Physician, heal thyself."

Another person said boldly, "We hear of wonderful works away off in Capernaum. Do some here among us."

Then Jesus looked sad and stopped talking about the wonderful day of God.

He began with another common proverb:

"No prophet has honor in his own country. Do you remember that in the stories of Elijah and Elisha it was not their own people that were benefited, but others? It was a Syrian, not a Hebrew, cured of leprosy; a widow of Sidon, not of Israel, helped in a famine."

Then a growl of anger began to arise. Who was this young carpenter that he should talk that way to them?

THE ANGER OF THE MOB

In less time than it takes to tell it this church-full of people, gathered for worship, had become a mob insane with anger. They pulled him out of the teacher's chair, hustled him out of the building and dragged him toward the brow of a cliff just outside the town.

WELL OF THE APOSTLES
Photograph by W. A. Pottenger expressly for The Book of Life

This spring is the only well between Bethany and the Jordan valley. It is called the Well of the Apostles because they must have often stopped to drink from the well on their journeys.

When a crowd becomes a mob it sometimes does the most cruel things, things that the people would never think of doing at other times. Perhaps nobody in the town really wanted to kill this kindly man whom all knew and many had loved for years, yet that is just what they would have done in a few moments more if their sudden fury had not been stayed.

JESUS SORROWFULLY LEAVES HIS OLD HOME

Then something happened. What it was they themselves did not know. They saw Jesus walking back, and

the mob fell apart to let him pass. He went down the street, out of the city gate, and they went home, ashamed, let us hope, that they had so profaned the Sabbath Day.

It was a sad end to Jesus' visit. He never came back there to live. One hopes that some of his old friends went to him in other places, and that they listened to what he had to say.

He never had a home again. To the end of his life he was known as "Jesus of Nazareth," in spite of the fact that his own town had driven him out.

> "Behold, I stand at the door and knock. If any man will open the door, I will come in and sup with him and he with me."

QUESTIONS

Why do people like to go back to their old homes?

What in the story shows that Jesus was accustomed to go to church?

What happened when he went to church at his old home?

Why were the people angry with him?

If the people had treated him differently, what could he have done for them?

THE SERMON ON THE MOUNT

HOW JESUS ONCE PREACHED A GREAT SERMON

Once upon a time there was a very large crowd about Jesus. They had come from all the towns and villages on both sides of the Sea of Galilee and even from Jerusalem, far off in the South, and from the cities of the seacoast, Tyre and Sidon, far off in the north.

It was at this time he went up on a hillside and publicly chose his apostles. Then he came down a little lower on the hillside, where the people could all hear him speak, and gave what is called

THE SERMON ON THE MOUNT

He began with the Blessings, or Beatitudes:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called sons of God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

HOW TO BE HAPPY

People often ask, "How can I be happy?" These blessings are Jesus' answer. You are not made happy by what you get, but by what you are. The key to a blessed life lies in your heart! It is not having money or the things money will buy. It is being merciful and pure in

heart. Even he who suffers because he has done right is blessed.

Jesus went on to say how real righteousness is not merely doing what is right, but thinking what is right. He said, "You have heard it said, 'You must not murder.' I say, 'You must not be angry. You must not be revengeful. You must love every one, even your enemies.'"

"LOVE YOUR ENEMIES"

Jesus said some things in this sermon that make people stop and think. "Love your enemies" is one of them. How can any one love an enemy? How can he love a person who hates him and does him wrong?

When you love any one, you want the best things for him. You are willing to help him to the best things. Now instead of wanting the worst things to happen to those who do you wrong, you can want the best things to happen to them. That is what Jesus did. When he was crucified he prayed for those who were killing him, "Father, forgive them." You can do that for your enemies.

Jesus gave the golden rule in this sermon:

THE GOLDEN RULE

"Whatsoever ye would that men should do to you, do ye even so to them."

He spoke of prayer and fasting, which was a part of the worship in his time. He said that worship was not a show, to be seen by men, but was just between God and man. All righteousness was a matter of a man's own heart.

This faith leads to trust in God. Look at the flowers and the birds. God takes care of them. If one will seek first the Kingdom of God, then God will take care of him.

Mount Tabor

This is one of the most famous mountains of the Holy Land. It rises 1843 feet above the sea. It was here that Deborah and Barak gathered their forces. There are now monasteries and churches on the summit and sides. The mountain is for the most part bare, though there is much brush on the rocky slopes.

SCHOOL CHILDREN OF NAZARETH

Photograph by Mrs. W. A. Pottenger expressly for The Book of Life

These children are on the way to school in the old town where Jesus went to school so long ago. How many children are there? To what grade do you think they belong? Do you suppose they study about America? Perhaps some of them have older brothers and sisters in America, and they have very friendly feelings toward our country.

LITTLE WORD PICTURES

Jesus said things in this sermon in a way to make people remember them. He drew little pictures in words. He said: "A city that is set on a hill cannot be hid"; "Men do not gather grapes from thorns, or figs from thistles"; "If your boy asks for bread, will you give him a stone?"

He put his thoughts in pictures. He said, "Don't take revenge," but this is how he said it: "If any one hits you on the right cheek, turn the left to him. If any one makes you go a mile with him, go two."

But still he knew that some would listen to him and go away and forget it all; and that some who remembered what he said would not try to act on it. So he closed his sermon with the story of the two builders, one wise and one foolish.

THE TWO BUILDERS

"Every one, therefore, that heareth these words of mine and doeth them shall be like a wise man who built his house upon a rock;

And the rain descended
And the floods came
And the winds blew
And beat upon that house,
And it fell not, for it was founded upon
a rock.

"And every one that heareth these words of mine and doeth them not shall be like a foolish man who built his house upon the sand;

And the rain descended
And the floods came
And the winds blew
And beat upon that house,
And it fell; and great was the fall thereof."

QUESTIONS

Why is this sermon called the Sermon on the Mount?
What kinds of people did Jesus call blessed?
What is the way to be happy?
How can people love their enemies?
Why is one who does Christ's word like a house built on a rock?
Give the Golden Rule.

HOW JESUS RAISED A LITTLE GIRL FROM THE DEAD

WAILING:—It was the custom in the East for friends and people hired for the purpose to wail loudly for the dead.

Once upon a time, Jesus was talking to a great crowd. There were so many people that he had taken them, as he so often did, out on the shore of the Sea of Galilee.

They were listening eagerly to him when there was a movement at the back of the crowd. Someone was trying to push his way through.

Perhaps some said, "Hush. Keep still. Be quiet. The Master is talking."

THE MAN WHO PUSHED THROUGH THE CROWD

But still the man pushed on through the crowd till he came to Jesus. Then he fell down at his feet and began to plead with him.

BAKER OF PALESTINE

Photograph by Professor Lewis Bayles Paton

Interior view of a bakery shop in Palestine. The round flat loaves of bread are ready to be put into the oven.

"Come to my house," he begged. "Come quickly. My little daughter is very sick. She is at the point of death. Come quickly. Come and lay your hands on her. She will live if you only come."

The poor man was almost distracted with his grief.

Now Jesus was always ready to help. He said, "I will come."

So without waiting to finish what he was saying to the crowd, he arose and went with the father.

The man was the minister of the synagogue. Perhaps this was the synagogue at Capernaum where Jesus had attended. Once he had healed a palsied man there, and the minister had seen it. Perhaps Jesus knew him, and had seen the twelve-year-old daughter near his house in the city.

The crowd saw him start off and followed to see what would happen. When they got into the narrow streets of the town, they pressed and crowded about Jesus. Jairus, the father, was impatient to get home. He could hardly wait. His little daughter might be dying now.

THE WOMAN WHO TOUCHED JESUS IN THE CROWD

Then Jesus stopped and turned about in the crowd.

"Who touched me?" he said.

"Master," said the disciples, "the crowd are all about you, pressing on you. Let us go on."

"Some one touched me," said Jesus. "I know that the healing power went out from me to some one."

"I touched you," said a poor woman, frightened and trembling. "I have been sick for years, and have spent all I had on doctors but got no better. I thought if I could only touch the edge of your robe I should be cured."

Jesus said, "Go in peace; be cured of your disease."

Meantime the minister stood impatiently waiting. If only this delay would be over and Jesus go on to his house!

Then from down the street came one of the friends whom he had left at home.

"It is too late," he said. "Don't trouble the Teacher any further."

"Oh," thought Jairus, "if we only had not been delayed!"

Jesus turned to him and said, "Come. Only believe."

THE LITTLE GIRL IS DEAD!

It was a sad-hearted man who walked on with Jesus. Jairus could not help being glad the woman was cured. He tried to rejoice with her, but the thought of his little daughter lying dead at home would keep coming in. If they had not been stopped by the woman, perhaps they would have been in time. To be sure, Jesus was coming now, but what was the use?

When they entered the house, the mother and her friends were wailing loudly, as people do in the East after a death.

Jesus said quietly,

"Do not mourn. The little girl is not dead, only sleeping."

THE LITTLE GIRL HEARS THE VOICE OF JESUS

Then he turned all the others away, called Jairus and his wife and three of his disciples, Peter and James and John, and together they went into the room where the little girl lay.

He went up to the bed, took her hand, and said gently, "Little daughter, get up."

She opened her eyes and got up.

Jesus led her to her mother, and while they all stood in amazement, not knowing what to think, he said quietly, "Give her something to eat. She is weak and hungry."

QUESTIONS

Why did the minister of the synagogue come to Jesus?
What was his name?
Why did he want Jesus to hurry?
What happened at the house?
What do you think the minister and his wife said to their friends about Jesus?

STORIES ABOUT THE KINGDOM

TARES:—Weeds.
LEAVEN:—Yeast to make the bread rise.
TREASURE:—People in those days had no safes or banks in which to keep their valuables. In time of war it was the natural thing to hide treasures in this way.

Jesus always had difficulty in making the people understand what he meant by the Kingdom of God.

They meant by it a great empire like the Roman Empire, with a king and a court and soldiers to make other nations submit by force of arms.

He meant the rule of God in the hearts of men, with God the king of life and thought. He meant the willing submission of men to God, because they loved him.

He tried by many ways to help them to understand.

Once he told a group of stories about the kingdom. Let us see if we can tell what he meant by them.

THE ENEMY WHO SOWED TARES

The Kingdom of God is like a man who sowed good seed in his field. At night, while he was sleeping, an enemy came and sowed tares. When the wheat grew

WOMEN CARRYING BRUSH
Photograph by Professor E. J. Goodspeed

These women can hardly be seen under the huge bundles of brush which they are bringing in for fuel.

up, there were the tares, too, growing as fast as the wheat.

The servants of the man said, "Master, your wheat-field is all full of tares. Shall we pull them up so that the wheat will have a better chance?"

The master said, "No. You would pull up the wheat with them. Let them both grow till the harvest. Then I will say to the reapers, "Gather the tares and tie them in bundles and burn them, but gather the wheat into my barn."

He meant that God was not to bring his kingdom by force, coming in and pulling up the evil. That would do more harm than good.

"Be patient," he said to them. "The world contains much evil. Do not think that God will root it out now. That is not the way the Kingdom of God comes."

Then he told them another story. They all knew the mustard plant, which grew very fast in the long summer. Sometimes it became eight or ten feet high, and when the seeds were ripe in the fall the little birds came to eat them.

STAIRWAY STREET IN JERUSALEM
Photograph by Professor Elihu Grant

Some of the streets in Jerusalem are so steep that it is necessary to make them into stairways. These are interesting people who are coming down the street in the sunshine. In the foreground is a man who is a merchant, and well-to-do, for he has a warm coat trimmed with fur. He is like the "merchant man" of whom Jesus speaks, who sold all his possessions to buy the pearl of great price.

THE MUSTARD SEED

"The Kingdom of God," Jesus said, "is like the mustard seed, which a man sowed in his field. It is a very small seed, a tiny little speck by the side of a grain of wheat. But when it is sown, the plant from it grows until the birds sit on the branches."

Jesus meant that the Kingdom of God begins like a tiny seed, hidden in the ground, not like a conquering army. He was again trying to make the people see that they should not expect a great king with splendor and much parade. God's kingdom grows hidden in the heart, as a seed grows hidden in the ground.

Then he taught the same thing in another way.

THE YEAST IN THE FLOUR

"The Kingdom of God," he said, "is like leaven, which a woman hid in three quarts of flour till the whole of it was leavened."

But because the Kingdom is not the great, splendid empire they had looked for, they were in danger of thinking it worthless. He knew how people are apt to value a thing by the show it makes.

He tried to show them that to have the rule of God in the heart is more valuable than anything else.

THE TREASURE HID IN A FIELD

"The Kingdom of Heaven is like a treasure hid in a field, which a man finds," he said. In those days people often hid their money or jewels in a hole in the ground. Then sometimes they died and did not tell where it was. Years passed and when it was found no one knew to whom it belonged. Sometimes men did find a treasure in a field just as he said.

"Then the man hides it again and goes and sells everything he has and buys the field."

THE PEARL MERCHANT

Again he said, "It is like a merchant seeking fine pearls. At last he finds one, but it costs a great sum. He does not have enough money at hand to buy, but he wants it so much that he goes away and sells everything he has to buy that pearl."

THE KING OF LOVE

Jesus knew that if he had put on the armor of a soldier, and buckled a sword at his side, and sent a trumpeter before him crying, "Make way for the king," hundreds of people would have left their work and joined his army to fight, and perhaps to die. They would have given all they had for the kingdom, if only it had been something they could see.

When Jesus said, "Let God be the king of your hearts and rule over your lives," they were not willing to pay the least price for that.

Are people at present ever like that?

QUESTIONS

What did the people mean by the Kingdom of God?
What did Jesus mean?
What was the story of the man with good seed?
What is the story of the mustard seed?
Why is the Kingdom like treasure hid in a field?
What does it mean to have God the king of your heart?

WHO IS THE NEIGHBOR?

PENNY:—A small silver coin.

The people who listened to Jesus fell into the habit of calling him the "Teacher."

One day a learned man stood up in the crowd when Jesus was speaking and said,

"Teacher, what shall I do to win eternal life?"

Perhaps Jesus had been speaking of eternal life. Once he said that God had sent him that men might have eternal life.

The man asked his question not because he cared to know. He was sure he knew much more about it than Jesus did. He asked because he hoped that Jesus would say something which the people themselves would think displayed his ignorance.

Jesus answered him very wisely.

"What does the Scripture say?" he replied. "What do you read there?"

The Scripture was what the man was supposed to know best, and he answered readily enough,

"It says, 'Love God with all your heart and your neighbor as yourself.' "

THE GOOD SAMARITAN

By Rembrandt van Rijn (1607–1669)

IN THIS picture, the great Dutch artist, Rembrandt, so famous for his lighting effects, has given us the picture of the Good Samaritan. Rembrandt, even more than the great Italian artists, makes no attempt whatever to portray accurately the scenery and costumes of Palestine. In this picture, the Good Samaritan wears a remarkable turban on his head. He is just making his arrangements for the entertainment of the "man who fell among thieves." Two poorly-clad servants of the inn are carrying in the wounded man, while people are looking with interest from the window. In the courtyard, there are horses and chickens and a well. In the distance is a medieval gateway. A strong light falls upon the faces of the figures.

These were very familiar words to all the people.

Jesus said, "That is right. Do that and you will win eternal life."

The answer was so simple that it made the question the learned man had asked seem silly. Some of the people were ready to laugh at him. He felt that he had made himself ridiculous, and tried to save his dignity by asking another question. "Yes, but who is my neighbor?"

Then Jesus answered by telling a story. To understand it you must know two things. One is that a certain road in the land, from Jerusalem to Jericho, was one much traveled but much haunted by robbers. It went down steep hills, with no towns or villages. On the sides were high rocks and deep valleys where robbers could easily hide, and the road had sharp turns which made it easy for the robbers to come close to the travelers without being seen. Not only in the time of Christ, but for many hundreds of years before and after, the road was famous for the robberies of innocent travelers.

The other thing to know is that the Jews and Samaritans hated each other. The reason went back a long time before the days of Jesus — so long that most people did not stop to ask the reason at all. They both worshiped the same God; but the Samaritans, who lived in the city of Samaria, once the capital of a part of the country, were not allowed to come to the temple at Jerusalem.

As usual when people dislike each other, both sides were to blame; but all that has little to do with the story. The whole story rests on the fact that both hated each other, and never did a kind deed or said a kind word to each other if they could help it.

Here is Jesus' story:

A MAN FALLS AMONG THIEVES ON THE JERICHO ROAD

A man went down the road from Jerusalem to Jericho, and fell among the robbers. They stripped off his clothes and knocked him down and pounded him, so that he could not follow them; and then they went off, leaving him lying on the road half-dead. Now see what happened.

THE PRIEST PASSES BY

A priest came along, going up to take his part in the temple worship in Jerusalem. When he saw the wounded man lying in the road, he said to himself, "There are robbers about. If I go near him he will see me and call, and the robbers will hear him and attack me, too. I will slip by without his seeing me." So he went by as far on the other side of the road as he could.

THE LEVITE LOOKS AND PASSES BY

Then came a Levite, also going up to Jerusalem.

The Levites assisted in the temple worship. Some of them sang in the choir, and some cared for the temple and its contents. This man was on his way to worship God.

When he saw the wounded man he said, "Poor fellow! I will see how badly he is hurt." And he came and looked at him.

"Oh," he said, "It is too bad. I cannot take time to help him. I should be late at Jerusalem if I did"; and he went on, leaving the wounded man in the road.

THE GOOD SAMARITAN

The next person who came was a Samaritan.

Did he say, "Ah! A Jew hurt! Good enough for him"?

Not at all! He got off his beast, took the wounded man in his arms, bound up his bleeding wounds, lifted him on his beast, and walked by his side, holding up the wounded man.

Suppose the robbers came around the turn of the road now! He could not defend himself, and they could take his beast and all his money, and leave both the men helpless on the road.

"IF THINE ENEMY HUNGER, FEED HIM"

Slowly and painfully they went along till they came to an inn. Here the Samaritan got a room for him and took care of him through the night. The next morning he paid their bill and then took out two pence, and said to the inn-keeper, "Take care of that poor fellow. Do what is necessary for him. If you spend more than this I will repay you when I come back."

"Now," said Jesus, "who was the neighbor of the man who fell among the robbers?"

The learned man did not like to say, "The Samaritan"; so he said, "I suppose it was he who helped the man."

Jesus said, "Go and do likewise."

Thus Jesus showed that he was quite worthy to be a teacher, and the people saw it.

What does it mean to be a neighbor to-day?

QUESTIONS

What question about eternal life did a learned man ask Jesus?
Can you repeat the Scripture he repeated?
Why did he ask, "Who is my neighbor?"
What story did Jesus tell in reply?
How did the story answer the learned man's question?
To whom are you neighbor?
Can you be neighbor to people in Europe or India or China?

CHILDREN OF JERUSALEM

Photograph by W. A. Pottenger expressly for The Book of Life

The boy at the right has a tray of flat cakes of bread which he has for sale.

BOY SCOUTS IN PALESTINE

Photograph by W. A. Pottenger expressly for The Book of Life

This group of Boy Scouts is composed of boys who have now gone back from America to Palestine. The building is a Jewish school. Many Jewish people returned to the home land with something of the spirit of the exiles from Babylon in Nehemiah's time, to build up the "old waste places," to restore the land to its old beauty and to save it from destruction. This Zionist movement has been greatly strengthened by the change from Moslem to Christian rule. "The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose."—*Isaiah 35:1.*

THE BOY WITH THE LUNCH BASKET

TWO HUNDRED PENNYWORTH:—A large sum. Perhaps as much as $200 of our money.

Once upon a time, Jesus sent out his disciples two by two to tell people what he had been teaching. He knew that no matter how great the crowds were, there were many people so busy at home that they could not come to hear him.

When the disciples came back, they had much to tell Jesus, and he had much to say to them. But they found no time for talk because the crowds about were greater than ever, and they found no leisure even to eat.

JESUS AND THE DISCIPLES GO AWAY TO REST

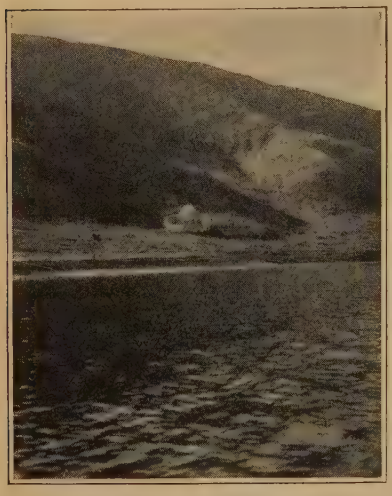
"You need rest," he said to them. "Come away into a desert place for a time."

So he sent away the crowd and took a fishing-boat — for this happened on the shore of the Sea of Galilee — and went straight across the lake to a place without houses on the opposite shore.

CHILDREN AT THE MARKET

These children in their patched clothes are looking eagerly into the open window of a shop. What do you suppose they see? Perhaps it is a bake-shop. They are all probably very hungry.

But the crowd was not to be left that way! It was rather thoughtless of them, when they knew Jesus and his disciples wanted to be alone, but crowds are apt to be thoughtless.



THE SEA OF GALILEE
Photograph by W. A. Pottenger expressly for The Book of Life

THE CROWD FOLLOWS

They could see where the boat was pointed — a spot just around the upper end of the lake.

Some one said, "If we hurry we can get there as soon as they do."

Some one else said, "Let's go." So all the crowd started up the shore of the lake, across the ford of the shallow river at the upper end, and along the bank on the other side. And sure enough, by the time the boat arrived, there was a crowd waiting for them on the grassy slope above the lake.

And so their day of rest was spoiled, and the long quiet talk together was never held.

Perhaps the disciples were annoyed and wanted Jesus to send them back to the other side of the lake again. It was selfish of the people to intrude in this way.

"SHEEP WITHOUT A SHEPHERD"

But Jesus said, "No. I pity them. They seem to me like a great flock of sheep without any shepherd."

Then he went out of the boat and sat down on the grass with them and talked to them. Some of them had brought sick friends, and these he healed.

The disciples were tired and could not get over their disappointment. They said nothing till the sun began to get low and the shadows grew longer. Then they came to Jesus and said, "Isn't it time to send them away now? See how late it is getting. They ought to go around the lake and get their supper. They can buy nothing here. Some of them have come a long way and have no food. They will faint with hunger before long."

They were saying one word for the people and two for themselves, because they wanted the crowd to go and let them rest. But Jesus, instead of taking their side, simply said,

"Give them something to eat yourselves."

They were amazed at his reply. "Shall we go across the lake and buy two hundred pennyworth of bread for them?" they asked. Jesus was asking the impossible.

"How much food have you? Go and see," said Jesus.

THE LITTLE BOY WHO BROUGHT HIS LUNCHEON

"There is one boy here," said Andrew, "who has five little loaves and two small fishes, but what is that for so many?"

What indeed! The little loaves were thin, like rolled-up pancakes, containing not much more than a large biscuit, and the little dried fish were a relish to eat with them.

To their surprise, Jesus treated it very seriously.

"Bring the food to me," he said, "and seat all the crowd in groups up there on the grass."

So they arranged the company in groups of fifty and a hundred, and they looked like a flower garden, with their bright robes against the green grass.

"Give us your food," said Andrew to the boy with the lunch basket.

He did not know what to think of that. He did not want to lose his supper, but if this wonderful teacher had sent for it!

Then his eyes grew big with surprise. The Teacher had the little loaves and fishes in his hands, and was standing, looking up to heaven, and praying God to bless this to the feeding of the people.

WINE-PRESS

Photograph by Professor Lewis Bayles Paton

This is a stone wine-press where the grapes are trodden out. The elderly proprietor has ridden up on his little donkey to oversee operations.

"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it."—*Matthew 21:33.*

"'TWAS SEED TIME WHEN HE BLESSED THE BREAD
'TWAS HARVEST WHEN HE BRAKE"

Then the Teacher began to break the food in his hands and give it to the disciples, and the disciples gave it to the people, and the contents of the boy's lunch basket fed all that crowd—twelve thousand of them.

The boy could not understand it at all. So many people fed out of his lunch basket! He was glad he

brought it along! Then it occurred to him, what if, as he had been tempted to do, he had refused to let the man have his food, and had kept it for himself! Well, perhaps some one else in the crowd would have let the Teacher have a lunch basket, but then he would have lost the satisfaction of feeding the multitude. Anyway, he was glad he had been thoughtful enough to bring a lunch and not too selfish to share it.

THE FOOD THAT WAS LEFT

Soon the supper was over. The men with Jesus were gathering up what was left in baskets. Andrew came to the boy and said, "Here is some of the food left," and to the lad's surprise, Andrew put down by him more bread and fish than the boy had in the first place!

And now Jesus was standing up with his arms stretched out over the people, and asking God to bless them and be their shepherd. Then he sent them away so that they could get to the towns on the other side of the lake before dark.

But instead of doing as he told them, they did a strange thing.

You remember how the people of Jesus' time expected a Great King, a Messiah, who should free them from the Romans and then make a great Jewish Empire. That was the only picture they could form of the Kingdom of God, about which Jesus so often spoke.

Now people all over the country had been questioning if Jesus himself might not be this Great King; and all the crowd had heard it said that he might be.

While they were eating, some one had said, "How convenient it would be if he were the Messiah! He could raise an army to fight the Romans without thinking of how he should feed them!"

The word had spread among the crowd, till by the time the supper was over, everybody was ready to believe that this man was the Messiah.

"BE OUR KING!"

When Jesus dismissed them, instead of going, they all began to shout, "Be our king!" "Be our king!"

Now Jesus had no intention of being a king of that sort. It only showed how they had misunderstood him. But the more he refused, the more they crowded about him, till they were ready to carry him off by main force.

He had to tear himself away from them, and only after he had gone up the steep hill behind them did they quiet down and turn back to the towns on the other side of the lake.

Poor people! They were indeed sheep without a shepherd.

When they were gone, Jesus sent the disciples back in the boat. The hoped-for day of rest had gone, and there was no use in keeping them there any longer.

As for himself, he felt the need of a quiet talk with God, and he went up into the mountain alone to pray.

QUESTIONS

Why did Jesus try to go away from the crowd?
When they followed him, what did he do?
How does the story show that Jesus was unselfish?
What food did the boy with the lunch basket have?
What did Jesus do with it?
If you had been the boy with the lunch basket, would you have given it away?
How much was left after the people had eaten?
What do you have that you can share with others?
Why did the people wish to make Jesus king?
Why did he refuse?

The Widow's Mite

By Alexandre Bida (1813–1895)

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing."—*Mark 12:41–42.*

For what was the offering? What did Jesus say of the widow to his disciples?

HOW A POOR WOMAN MADE A GREAT GIFT

MITE:—A very small copper coin, the smallest in use.

She was a very poor woman, and she lived a long time ago in a famous city in the Bible land, called Jerusalem. In that city there was, as you know, the great temple where the people went to worship. All about the temple were open spaces where the people stood and walked about and talked, when the service was not going on.

THE CONTRIBUTIONS OF THE PEOPLE

By the side of one of the doors of the temple were boxes with openings in the top. They were for the contributions of the people. They took the place of the contribution plates that are passed in our churches. Each one stepped up to the great box and put his money in; and some people liked to make a show of it, so that everybody would know that they were giving, and others dropped their gifts in when nobody was looking.

There was one time in the year when much money was given. It was a festival called the Passover, a thanksgiving for the deliverance of the people from bondage. The people, at this festival, remembered how God had cared for their fathers in the time long, long ago, and thanked him for what he had done for them. For days before the Passover, people from all about crowded to the city, for if they could they always came to Jerusalem for the Passover. The open space before the door of the temple was crowded all day, and clink, clink, clink, dropped the money in the great box at the door.

THE POOR WOMAN TO WHOM TROUBLE HAD COME

The poor woman had always been accustomed to give her offering with the rest, but this year it was

going to be harder than ever. Her husband had died, and the tears came into her eyes when she thought how last year they had saved and planned together to make their thank offering, then had gone up to the boxes together and dropped it in — each of them two coins, and each coin all the earnings of the man for two days. They had been glad that they could give so much to thank God for his good gifts to them. This year she had not even one of those large coins to drop in and hear clink in the box. She had not been able to work much, and, when she did, it was little enough that she could earn. When she had paid for flour to make bread and for a handful of dates and for a few sticks of wood to build a fire, she counted what she had left. It was only two little coins, which would not have bought five cents' worth of food: "two mites which make a farthing."

ONLY TWO LITTLE COINS!

But she wanted to say "Thank you" to God. People are never so miserable but that they can find something happy, if they look for it. She was a brave, cheery woman, and she could think of a great many reasons to thank God. So she wanted to put some money in the box, just as she always had done. But it was so little! She would be ashamed to have anybody see her putting it in. She would have to slip up when nobody was about and hold her hand carefully so that no one could see how small her gift was!

Then she thought, "No. I am giving what God has given me. I will not be ashamed even if I am so poor that my gift is small. I do not think God would like to have me ashamed of my gift to him."

So the next day she went to the temple. Many people were there, walking about and talking, and there

was almost a line going up to the boxes. Clink, clink, clink, dropped the money. Sometimes the coins were heavy and the clink was loud, and sometimes the coins were light and the clink was so small you could hear it only a little way.

THE RICH MAN'S GIFT

Here was a rich man in a silken robe going up. He was talking with a group, and he took out a handful of great coins, holding them so that every one could see them, and dropped them in one by one. Clang, clang, clang, they went, and all the people turned to see who was giving so much.

THE RICH WOMAN'S OFFERING

Here was a woman who lived in a fine house not far from the poor widow. She went up with her head high and her new robe rustling about her feet. She waited till others came up, and then she dropped a large silver coin — clink — into the box. And her new robe cost twenty times the great silver coin.

TWO GOLD PIECES FROM THE MERCHANT

A great merchant who had come from a far-away city with a train of camels and servants and taken all the best rooms at the inn, put in two gold pieces, and went away talking about how much money he had made in the last year.

Right after him came the poor widow. She had to wink hard to keep the tears out of her eyes when she thought of how little her gift was, but she walked up bravely, saying to herself, "I will not be ashamed to give as God gives me."

She dropped her two tiny little coins into the box. They were so small that no one except the poor woman

herself could hear their clink as they fell to the bottom. Then she drew her old cloak about her — she had not had a new one since she was there a year ago — and hurried away. "No one noticed me," she thought. "I am glad of that."

But some one had noticed her.

Jesus and his friends had come up, with the others, to spend the Passover in Jerusalem. At that very moment he was in the space in front of the temple door. He had been talking with his friends, but had stood quiet a little while and watched the people putting their gifts in the box. He saw the rich people giving much, and he saw the poor widow drop in her tiny little gift.

THE GREATEST GIFT OF ALL

And he saw that her gift was the greatest of them all. He turned to his friends and said, "That poor widow has given more than any of the rest. They have given a little out of their riches; she, out of her poverty, has given all she had."

This is how the Bible tells the story:

The Bible Story

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow and she threw in two mites which make a farthing.

And he called unto him his disciples, and saith unto them, 'Verily I say unto you that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.'"

—Mark 12:41–44.

The Triumphal Entry

By Giotto di Bondone (1276–1336)
In the Chapel of the Arena, Padua, Italy
Photograph by Alinari Brothers, Florence, Italy

In this picture, Jesus, accompanied by his disciples, appears at the gates of Jerusalem, which is represented as a medieval city, and is greeted by the people who come out of the gateway. Boys in the background are seen breaking off branches of palms. A woman puts down a robe before him. Compare this picture with the elaborate, modern picture by Plockhorst, on page 354. The modern picture is theatrical, over-elaborated. The children scattering flowers are not such as greeted Jesus in his time. While some of the features are fine, particularly those of the Master himself, it is not so great a picture as this by Giotto of the same subject. Perhaps you do not agree with this criticism. If not, give the reason why.

THE FIRST PALM SUNDAY

PALM BRANCHES:—The palm was a symbol of victory and power.

THE GREAT FEAST

Jesus had come to Jerusalem. Many others had come, too, for it was a great feast, called the Feast of Passover. It was a time when all who could, came to the services in the temple. Jesus himself was brought to the feast by his parents when he was twelve. Jews who lived in other countries came when they were able.

Thousands of people were there. Some were friends of Jesus. More knew only a little about him. Some had never heard of him.

Jesus was not staying in Jerusalem, but with friends in a village outside the city, called Bethany.

One morning he said to two of his disciples, "Go over into the village close by, and you will find an ass tied, with a colt near by. Bring it here. If any one asks what you are doing, say it is for me, and they will let it come."

The disciples went and brought the ass to Jesus at Bethany. They spread their robes on it for a saddle and Jesus mounted and started for Jerusalem.

In those days soldiers and officers of the government rode on horses, but people who were going on business usually rode on asses. In the ancient times the kings of Israel had ridden asses, so that it was natural for Jesus to go to the city in this way.

"THY KING COMETH"

Some of his disciples remembered that in one of the old books of the Bible there was a promise of a future king of Israel: "Thy king cometh, meek, and riding upon an ass."

One of them whispered the words to another, and said, "See! He is to be the Great King."

Soon they were all saying to each other,

"He is the King."

"At last! We have waited so long!"

"He wouldn't be the King before. Now he is ready."

"Here in Jerusalem! That is how it should be. Here in our old city, where the kings used to reign!"

As Jesus rode on, his friends called to their friends,

"Come follow the King of Israel!"

ON THE ROAD FROM BETHANY

The crowd grew greater as they passed out of Bethany. They were greatly excited. Now, at last, Jesus would claim to be the King they had so long waited for.

Jesus knew how they misunderstood him. Just now he cared less for that than for their love and friendship.

Meantime he had friends also among the people who had come to the feast and were staying in Jerusalem. They had been asking about him.

"Will he come to Jerusalem?" they asked each other.

"I heard he had started," said one.

"They say he came through Jericho, on the way here," said another.

By and by came one, a friend of Jesus, who had come early from Bethany.

"He stayed in Bethany yesterday," he said. "He will be coming into the city this morning."

It ran through the crowd like wild-fire.

"He is coming into the city this morning."

THE TRIUMPHAL ENTRY

By Plockhorst, B. (1825-1907)

THIS picture shows Jesus riding to the city accompanied by his friends and crowds of people waving palm branches. Compare this picture with the early representation of the same scene by Giotto, on page 350.

"He must be on the way."

"He will be in the city this morning."

Then another word went through the crowd. "Let us go out and meet him."

And all his friends were soon saying, "Come. We will meet him."

THE CROWDS POUR OUT TO MEET HIM

Out of the city gate they poured, down into a valley, up the hillside beyond, men and women and little children who had heard him speak near their homes. One said, "I heard him say, 'Come unto me and I will give you rest.'"

And another, "I saw him heal a lame man once."

And another, "I was sick and he made me well."

And another, "He took my little Rachel in his arms, and I want to see him again."

All these were strangers who had come for the feast; but some of the people of the city saw the crowd go out and went along to find out what would happen.

Some one in front called out, "I see him in the road up the hill! What a crowd is with him! We must hasten if we wish to see him."

One of those with Jesus looked down the road at the same time and said, "There come friends of ours up the hill. They must be coming to meet the Master."

The two companies met on the hillside. Many of them knew each other, and there was great rejoicing. Most of all they rejoiced that they were taking their Master to the city to be the Great King.

They honored him in every way they knew how. Some of them spread their loose robes on the road for him to ride over. Some broke off the great leaves of the palm-trees and strewed them in the way. Some

VIA DOLOROSA

Photograph by W. A. Pottenger expressly for The Book of Life

Along this street went Jesus on the day of his crucifixion carrying his cross. That is why it is called "Via Dolorosa," "Street of Sadness." At different points on this street, localities are marked and they are called stations of the cross. At one point Simon of Cyrene took the cross from the shoulders of Jesus. At another point Pilate said, "Ecce Homo," "Behold the Man," and so on, until the dark hill of Calvary was reached.

carried the palm leaves before him, as though he were a great conqueror come from a war. And the crowd that went before him and that followed shouted and sang:

"Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

And all the little children who had come with their parents jumped and ran about and shouted, "Hosanna," so that some said to Jesus, "Tell the children to stop."

But he refused to tell them to stop.

"If they stopped, the very stones would shout," he said. This was a day of joy, and he would do nothing to make the joy less.

INTO THE CITY OF DAVID

So Jesus rode on, with the shouting crowd about him.

They came into the city. The people stared at these strangers.

"Who are they?" they asked.

"Some fishermen and farmers from Galilee," was the reply.

"Who is the man riding?"

"A carpenter's son, who has been teaching among them. They think he is to be the Great King!"

There was not room for a crowd in the narrow streets, and soon it fell away. Jesus went into the temple with the others, and later returned to Bethany. So this was a day of happiness and triumph for Jesus. The church has always remembered it and in later years it has celebrated this day, and called it "Palm Sunday."

QUESTIONS

How did Jesus come into Jerusalem?
Why were so many people there?
What did his friends wish Jesus to do?
Can you tell why he did not do it?
What did the children do?
What is Palm Sunday?

HOW THE LEADERS OF THE PEOPLE KILLED THEIR BEST FRIEND

THE HATRED OF THE LEADERS

Some of the people loved Jesus very much. Some of the leaders of the people disliked him. At last the dislike grew more and more till they planned to kill him. Why should they have disliked so good a man?

It was partly because they misunderstood him. Like his friends, they thought he would try to be king. They thought he was not the rightful king, but was only leading the people astray. If he claimed to be king, he would, they thought, gather an army and try

to free the Jews from Rome. Then the Romans would come and destroy the city and the nation. It was better that he should die before he brought all this trouble on his country.

They did not know that Jesus had no wish to be a king of that sort.

Then, too, Jesus taught things which did not agree with their teaching. He did not come to learn of them. He dared to differ from them. He told the people that the righteousness they taught was not enough. When the people flocked to Jesus, the teachers and leaders of the nation feared they would lose their influence.

All this made the leaders jealous of Jesus. Jealousy is very bad, and makes people willing to do very wrong things.

So the leaders went to the Roman governor and told him that Jesus was plotting against the government, trying to make himself king.

The governor gave them a band of soldiers to arrest Jesus. They wanted to do it quietly, so that his friends would not make trouble.

THE TREACHERY OF JUDAS

Here comes one of the sad parts of the story. One of Jesus' disciples, named Judas, had become so disappointed that Jesus did not make himself a leader of an army that he was willing to help arrest him.

After Jesus came out from the last supper he went to a garden with great trees, called Gethsemane, and prayed. Judas knew that Jesus sometimes went there, and he came with a band of soldiers. As he expected, he found Jesus there. He went to him, greeted him, and kissed him. That was a sign to the soldiers, and they came up and arrested Jesus.

AT THE HOUSE OF CAIAPHAS

It was late at night, for Jesus had been talking long with his disciples, but he was allowed no rest. First he was hastened to the house of Caiaphas, the high priest.

Among the Jews there was a council which judged the cases of criminals. Messengers were sent out to the members of this council saying,

"Come quickly, Jesus has been taken."

Before the day dawned the judges gathered. In the flickering light of the torches they gathered about him and asked him questions, trying to find something against him. They sought for people who had heard him say something wrong. They did not try to be fair. They tried to find some way of condemning him; but they were not able to find it.

VIA DOLOROSA—PILATE'S ARCH

Photograph by W. A: Pottenger expressly for The Book of Life

Jesus had two other trials. Both were before noon on that day. Both were unfair.

THE TRIALS BEFORE HEROD AND BEFORE PILATE

One trial was before a ruler named Herod, who ruled over Galilee, where Jesus lived. The other was before the Roman governor, Pilate, who was the ruler of Jerusalem and the country about.

Pilate wanted to release Jesus. He saw that the Jews had accused him of being an enemy of Rome only because they were jealous of him. He talked with Jesus, and then went out to the Jews and said,

"This man is innocent. I will release him."

By this time the enemies of Jesus had gathered a great mob, who stood before the governor's door with the Jewish leaders.

THE MOB DEMANDS THE DEATH OF JESUS

When they heard Pilate say he would release Jesus they all shouted,

"No! No! Crucify him! Crucify him!"

Some one in the crowd called out, "This man wants to be king. If you let him go, you are no friend of the Roman Emperor."

Pilate was afraid as he watched the angry mob. He saw they were bent on Jesus' death, and he did not dare to displease them. They might report to Rome that he was not doing his duty, and he would lose his office. He cared more about keeping his office of governor than he did about doing right; so he gave in to them, did what they wanted, and sent Jesus to be crucified.

PILATE WASHES HIS HANDS BEFORE THE MOB

But he wished them to know he believed Jesus innocent. He did a curious thing. He brought out water and a wash basin and washed his hands before the mob.

"This is to show you," he said, "that I am not responsible for the death of this man. You must take the blame."

"We will take the blame," shouted back the mob.

Jesus was taken out of the city and crucified at a

THE RESURRECTION MORNING

By Fra Angelico (Giovanni Guido, 1387–1455)
In the Monastery of San Marco, Florence, Italy
Photograph by Alinari Brothers, Florence, Italy

THIS picture falls somewhat below the standard of the great artist. The angel is poorly drawn; the faces of the women are not as strong as those in others of his pictures.

RESVREXI ET ADHVC TECVM SVM. PS. CXXXVIII.
IHESVM QVERITIS NAZZARENVM SVRREXIT NON E HIC. M. VL.

place called Golgotha, "The Place of the Skull." Two robbers, who had also been condemned to be crucified, were taken along and put, one on his right side and one on his left. So Jesus, who spent his life in helping people to be good, died between two thieves.

Crucifixion was a death to which only great criminals were condemned. It was very painful. Even the rough Roman soldiers gave the crucified men a drink to deaden the pain. Jesus would not take that drink, for he wished his mind to be clear, even while he suffered.

THE PRAYER ON THE CROSS

As he hung there on the cross, he spoke the greatest word of all his life. He thought of his own countrymen who had brought him to this terrible suffering and death, and he prayed, "Father, forgive them, for they know not what they do."

Soon death came, and the greatest soul that ever lived went out to God.

QUESTIONS

Why did the leaders dislike Jesus?
How was Jesus arrested?
Who was Caiaphas?
Who was Pilate?
Did Jesus have a fair trial?
What did Pilate think of Jesus?
Why did he order him to be crucified?
What did Jesus say, on the cross, about his enemies?
How can we be like Christ?

THE GLAD STORY OF THE RESURRECTION

JOSEPH OF ARIMATHAEA

Not all the council of the judges had agreed to the condemnation of Jesus.

One of those who did not agree was a man named Joseph, who lived at a village, Arimathaea, near Jerusalem. He was one of the people waiting for the kingdom, and hoped that Jesus would be the king. He had been a friend of Jesus, and his friendship did not fade away because Jesus' enemies had killed him.

He went to the Roman Governor, Pilate, and asked to have the body of this crucified man.

Pilate cared little what became of the body of a criminal. If Joseph was a friend and wanted to give burial, he might.

THE TOMB IN THE ROCK

Outside Jerusalem were tombs carved out of the rocks. Some of them were like little rooms, with places on the sides where bodies were laid. Often the door of the tomb was a round wheel of solid stone which could be rolled before the opening. Such tombs were costly, and only rich men could afford them.

Now Joseph had such a tomb near Jerusalem. It was newly carved in the rock. A few days before, Joseph would have laughed with scorn had he been told that the first body to lie in the tomb would be that of a man who had died the disgraceful death of crucifixion, but now he reverently prepared the body of Jesus for burial, wrapping it in cloths as the Jews always did, and laid it in his own new tomb. He was not ashamed to let it be known that he loved and honored Jesus.

Women at the Tomb

By William Adolphe Bouguereau (1825–1905)

This picture represents the three women at the open door of the tomb. A radiant light streams from within, and an angel with uplifted arm is seen.

The friends of Jesus knew where he was buried. It was then late on the day before the Sabbath.

The Jews kept the Sabbath very strictly; and the friends of Jesus would not even visit the grave on that day. They were very sad. They had believed firmly that Jesus was to be the Great King — and now he was dead! All their hopes were gone.

They did not know that God was going to make Jesus honored far more than if he had been King of the Jews. They thought everything was over.

But they still loved Jesus; and loving is often more important than knowing.

So after the sad Sabbath, some of them went out to the tomb very early on the next morning.

THE STONE IS ROLLED AWAY FROM THE TOMB

They found the stone rolled away from the door, and an angel sitting by it.

"You seek Jesus," he said. "He is not here, he is risen."

IT WAS JESUS HIMSELF!

They hurried away to tell the rest of his friends; but one, a woman named Mary, waited. Soon she saw some one coming toward her.

She said to herself, "Here is the gardener," for the entrance to the tomb was in a garden.

"Sir," she said, "if you have taken him away, tell me where you have put him."

"Mary," said he.

Then she knew his voice. It was Jesus himself!

He sent her to tell his disciples that he was risen.

At first they did not believe it, but Peter and John came to the tomb to see, and, sure enough, the tomb was open and the body of Jesus gone.

THE WALK TO EMMAUS

That afternoon two of the friends of Jesus were going to a village called Emmaus, over the hills about five miles from Jerusalem. Their minds were full of sadness over what had happened, and they talked of it as they walked along.

A stranger joined them, and asked what made them look so sad.

"Have you been in Jerusalem," they asked, "and do not know the things which have happened?"

"What things?" said he.

"About Jesus of Nazareth," they replied. "We had hoped he would be the Great King, and now he is dead."

Then the stranger began talking with them, and tried to show them that they were wrong about the Great King; that he was not to be a soldier with armies and a splendid court, but to suffer and even to die. And they began to see, as they had never seen before, that the triumph of God's great plan need not be with bloody battles or gleaming swords, but may be found in humility and suffering.

At last they came to Emmaus. "Stay with us and tell us more," they said.

The stranger seemed to want to go on, but they urged him, and he stayed.

Till supper time they talked, and then, as they sat at table, the stranger took some bread in his hand and looked up to heaven and asked God's blessing on their supper —

Then they knew him! It was Jesus!

They looked at each other in astonishment, and when their eyes turned to him again — he was no longer there.

THE VISIT TO EMMAUS

By Léon Augustin Lhermitte (1844–)
In the Boston Museum of Fine Arts
From a Copley Print, copyright by Curtis & Cameron, Inc., Publishers, Boston

THE artist has taken the moment when Jesus is revealed to them in the breaking of bread. The scene is a village inn with its humble furnishings. Notice the wonder on the faces of the two disciples, the attendant and the little serving boy. Do they realize what is happening?

"Ah," they said to each other, "how our hearts burned as he talked with us on the way!"

Back they started for Jerusalem that very night, to tell the rest that they had seen Jesus. When they came to the others, the first thing they heard was,

"Jesus is risen! Peter has seen him."

He appeared to others of his friends, so that they all came to realize that Jesus was not dead, after all. Death could not hold him. "He is risen, as he said!"

BEGGAR BOY
Photograph by
Charles F. H. Crathern, Jr.

This is one of the sturdy beggars who abound all over the East. This boy certainly looks able to be at school or at work.

The disciples of Jesus went out to tell others of him, not as a man who had been defeated and killed, but as a man whom God had raised from the dead, and who ever lived with God. Christ never can be defeated.

Christians called the day of Christ's resurrection, Easter.

Easter is a day of joy and thanksgiving for all the world, for it means that Jesus is stronger than death. The disciples went out after Easter to tell the good news of the resurrection.

QUESTIONS

How did Joseph show his love for Jesus?
Why were the disciples discouraged?
What happened to two disciples who went to Emmaus?
What is Easter?

The Followers of Jesus

HOW JESUS' FRIENDS WENT TO PRISON

BEFORE his death Jesus had said to his friends that he would be with them. When they realized that he was not dead but raised again, they were very happy, and believed that he was with them to help them, even though they could not see him.

They believed that he was the Great King, the Messiah, and that he would come to take his kingdom when the people were ready to accept him as their king. Meantime it was their duty to make the people see that he was the Messiah.

They never lost a chance to say what they believed and to try to win friends for Jesus.

The disciples stayed on at Jerusalem instead of going home to Galilee. In Jerusalem was the temple, the great church where the people loved to worship God better than in any other place in the land.

One morning Peter and John, who were, you remember, two of the disciples of Jesus, were going into the temple. It was about nine o'clock, when many of the Jews went to the temple for prayer.

THE DISCIPLES HEAL A LAME BEGGAR

At the door of the temple which was called the Beautiful Door, lay a beggar. He was not beautiful. He was so lame that he could not walk at all. Every day friends brought him to this door, and he sat there all day and said to those who went in, "Give to the lame man." "Give to the lame man."

Liberation of Saint Peter

By Raphael Sanzio (1483–1520)
In the Stanza d'Eliodoro of the Vatican, Rome, Italy
Photograph by Anderson, Rome, Italy

This is one of the masterpieces of the great artist. It is painted over a window. The lighting is very wonderful. This is a detail of the picture showing the angel taking Peter by the hand and leading him from the prison, passing the guards who were asleep or stupefied.

This famous picture by the artist Raphael tells the story of another escape of Peter when he was imprisoned at a later time.

In those days there were no hospitals or homes for the blind or the lame, and those who could not work had to beg for a living.

This poor beggar saw Peter and John coming up and reached out his hand to them. Peter said, "We have no money, but we will give you what we have. In the name of Jesus, walk"; and he took hold of his outstretched hand and lifted him up.

The man felt that his feet and ankles had strength in them, and he stood and walked and leaped and loudly thanked God.

The crowd gathered and stared to see the lame beggar whom they had known so long, well and walking. Every one was amazed.

He caught hold of Peter and John. "Here are the men who did it," he shouted. And all the people crowded about, wondering greatly.

Then Peter spoke.

"Do not stare at us so," he said, "as if we had done this by our might or power. God gave Jesus to you, but your rulers would not hear him, and killed him; but God raised him up again. Jesus healed this man. We worked in his name. He is speaking to you in this way, calling to you to let him bless you."

PETER AND JOHN IN PRISON

But soon the officers came to see what all the crowd was about. They were not pleased to hear Peter talking about Jesus, and arrested Peter and John, and put them in prison till the next morning, when they would bring them into court.

That was the first time any of the followers of Jesus had ever been put in prison because of their loyalty to him.

The next morning the court gathered. It was not one judge, but a group of the wisest and greatest of the leaders of the people. It was usually called the Council, and was much reverenced by the people.

The prisoners were brought in and questioned.

BOLD AS LIONS

Then a strange thing happened. Instead of being frightened and humbled by the night in jail and the presence of this great council, they were as bold as lions. Peter began to speak as if, instead of being a fisherman, he had talked to courts of law for years. He knew that very council had condemned Jesus to death. He dared to say that this Jesus, whom they had condemned, was the Great King, and that there was no other way for them to find God except through him.

The council saw that these men knew nothing about the law, but that they had been with Jesus.

They said to the jailor, "Take them out." When the council was alone, they said, "What shall we do? We can't have them talking to the people about Jesus like this. Let us tell them they must not speak of Jesus any more, and let them go."

So they called them in and told them not to speak nor teach in the name of Jesus.

But Peter and John said, "No, we must speak. We can but speak of the things we have seen and heard about Jesus."

The council did not dare to put them in jail again, for all the people knew that they had done a good deed to a lame man. So they let them go, and Peter and John and the rest went on telling the people about Jesus.

What do you suppose became of the lame man? The story in the Bible does not say, but I think he, too, must have become a follower of Jesus.

QUESTIONS

If Jesus was the Great King, what did the disciples think they ought to do?

What happened to the lame beggar at the temple gate?

Why were Peter and John put in prison?

What did Peter say when the council told him not to talk about Jesus?

What do you suppose became of the lame man?

HOW SAUL CHANGED FROM AN ENEMY TO A FOLLOWER OF JESUS

A JOURNEY TO DAMASCUS

Once upon a time a man set out on a journey. He was going from Jerusalem to a city called Damascus, several days' journey away. But there was no railroad to carry him, nor any wagon, nor any roads on which wagons could go.

He and the men who went with him rode on horseback. They rode one day, and another day, and yet another. They passed caravans of merchants with great, slow-moving camels. They met messengers of the government riding on swift horses. They saw men going to the towns from the little villages of farmers, with grain and fruits on their donkeys. Every night they stayed in some inn, where the courtyard was filled with the camels, horses, donkeys, and baggage of all kinds of travelers.

Saul was not a merchant nor a government messenger nor a countryman going to market. Why was he making the journey?

SAUL, THE ENEMY OF THE FOLLOWERS OF JESUS

It was not many years after the death of Jesus. The followers of Jesus were still few and without influence. Most of the leaders of the nation were opposed to them. Saul had been in Jerusalem. He was a young man, who had come to Jerusalem to study, and had joined the persecution of the followers of Jesus. One of these, named Stephen, had been killed, and Saul had been glad it happened. He wanted to put them all in

prison because he thought that they were harming his nation.

That was why he was going to Damascus. In that city, so he had heard, friends of Jesus were winning followers and he wanted to stop it. So he had got letters from the heads of his nation in Jerusalem, and was on his way to Damascus to bring back the believers in Jesus as prisoners to be tried in Jerusalem by the Great Council.

STREET IN THE ANCIENT CITY OF DAMASCUS

Photograph by Professor Lewis Bayles Paton

As he went on, day after day, he had much time to think. He must have thought about Jesus. He had heard about how kind he was, how loving, how he had taught about God, and how he had helped the sick and comforted the sorrowful. And now he was going to put in prison the followers of this teacher! Perhaps he wondered if he was right. Perhaps every day he was a little less sure that he was right.

WHAT HAPPENED ON THE WAY

Then, one day something happened. Here is the Bible story of it.

"And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?'

"And he said, 'Who art thou, Lord?'

"And the Lord said, 'I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.'

"And he, trembling and astonished, said, 'Lord, what wilt thou have me to do?'

"And the Lord said unto him, 'Arise, and go into the city, and it shall be told thee what thou must do.'

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink."

SAUL BECOMES A FOLLOWER OF JESUS

In Damascus a follower of Jesus, named Ananias, came to Saul and laid his hands on him, and his sight came back.

For some days Saul stayed at Damascus. He went among his people and announced that he, too, was a follower of Jesus! The people were astonished, for they knew why he had come to Damascus. He came to arrest the followers of Jesus, and now he said he was one himself! They could not understand it.

Here was the secret! Saul had been brought to see that he was wrong. He was a brave man, brave enough to say that he had been wrong, and to do all he could to make it right!

Saul lived many years after this, and traveled in many lands, trying to get other people to believe in Jesus.

In time he was called by another name, Paul. He wrote some letters to the churches, which are now in

the New Testament. Do you know the name of any of them?

QUESTIONS

Who was Saul?
Why did he go to Damascus?
What great thing happened to him on the way?
Why was it a brave thing for Paul to become a follower of Jesus?
When one believes a thing is right, what is the brave thing to do?

HOW PAUL WAS TAKEN FOR A GOD

Paul and a friend, Barnabas, were on a long journey. They had gone to another country, as missionaries do now, to tell the people about Jesus. They had crossed the sea from Antioch to the large island of Cyprus, which you can find on the map. Then they had crossed again to Perga, on the southern coast of Asia Minor. From here they had gone right inland. They had climbed up a long, steep road over a range of mountains. The way was known to be dangerous because of robbers, who hid behind the rocks and caught people in the narrow valleys. Probably they went through these mountains with some band of merchants.

THE PEOPLE BEYOND THE MOUNTAINS HEAR OF JESUS

Beyond the mountains lived people of another race. Some of them could speak the language of Paul and Barnabas, but most of them spoke their own language. Here Paul and Barnabas stayed and taught the people about Jesus. Some of their own race lived there, but the greater part of the people were of other races.

In one of the cities, Lystra, a lame man sat by the street. He had never walked, and all the people knew

him as the lame beggar. Paul passed by him one day, when he doubtless begged for a gift from this man of a foreign land.

Paul stopped and said, "Stand up!" The man stood up and walked. The people on the street saw it. Soon the news ran about the streets, "The stranger has made the lame beggar walk!" Everybody ran to see what had happened. A crowd gathered, and in the middle of the crowd was the lame man, who had never been known to stand up before, telling what the stranger had done.

ARE THESE STRANGERS GODS?

The people looked at each other in wonder. Who were these strangers? Then they answered their own questions.

"The gods have come down to us in the likeness of men."

They said Barnabas must be Jupiter; and Paul, Mercury, because he did most of the speaking, and Mercury was the messenger of the gods.

Near the city was a temple of Jupiter, where they offered sacrifices to the god. A priest lived near who had charge of the temple. Somebody told him what had happened, and he brought oxen with garlands about their necks, as they decorated them for sacrifice, and all the multitudes crowded to the city gates to sacrifice to these gods in the form of men.

This talk about Paul and Barnabas being gods had been in the language of the people, and Paul and his friend had not understood what was said. But when the preparations for sacrifice began they knew what it meant.

Perhaps some one dropped on his knees before them and bowed his head to the ground and prayed.

THE COLOSSEUM, ROME

Photograph by Anderson, Rome, Italy

CONTRARY to general belief, the great Colosseum of Rome was not built in the early days of the Roman Christians. It was not here that the earliest Christians were martyred. This huge building was built very early in the Christian era, in 72 A.D. The Emperor Vespasian built as far as the third row of arches, and the work was completed by Titus, after his return from the conquest of Jerusalem. It is said that 12,000 captive Jews were employed upon the work, so that it is a relic of the third captivity of the Hebrew people. It was used for gladiatorial combats, and Christians were martyred here after the days of Paul.

NOT GODS BUT MEN WITH GOOD NEWS

Paul and Barnabas ran to the multitude who were crowding out to the temple of Jupiter, and called to them, "Sirs, why do you do these things? We are men like you. We have come to bring you good news, to ask you to turn from such things to the God who made the sky above and earth below and the sea. It is he who gives you rain and fruitful seasons, and fills your hearts with joy and gladness. Worship him, not us."

They spoke earnestly and long, and only with difficulty did they persuade the people not to offer sacrifice to them.

All the rest of that day, as they walked down the streets, they must have passed little groups of people who were discussing, in their own language, whether Paul and Barnabas were not, after all, gods who for some reason wanted people to believe they were men.

Paul had many other strange experiences in his travels, but never again was he taken for a god.

QUESTIONS

Who was Paul?
Why were he and Barnabas on a journey?
What happened at a city called Lystra?
Why did people take Paul and Barnabas for gods?
What did Paul and Barnabas say?

HOW A GREAT MOB TRIED TO HINDER PAUL

EPHESUS:—A great commercial city of Asia Minor which has now completely vanished. Only a few ruins of its theater and two columns of the temple are left.

Paul traveled through many lands and lived in many cities, telling the people about Jesus.

Once he lived for two years at a famous city called Ephesus. He made many followers of Jesus there and gained many friends, so that all the city came to know about him and the things he taught.

Now Ephesus was famous for several things. There was a great theater, an open-air place with rows of raised seats about, where thousands of persons could sit and see what was going on in the center.

THE FAMOUS TEMPLE AT EPHESUS

There was also a famous temple at Ephesus, with an image which people said had fallen down from heaven. Once a year there was a great feast at the temple, and, all the time, people brought gifts and offerings. They liked to buy something and take home, somewhat as people now buy postcards and mementos of places they visit.

The most common things they bought were little silver copies of the image of the temple. So many of these were used that making them was a great business, employing many men. These workmen watched Paul's teaching with jealousy. Paul taught that God was not made in workshops or worshiped by images. If that teaching went on, where would they be?

THE MOB OF SILVER WORKMEN

One day a leader among the silver workmen, named Demetrius, called the workmen all together.

"You know," he said, "how we all get our wealth. And you hear this man Paul, who teaches that gods that are made are not gods at all. There is danger to our business. There is danger, too, that this temple of our great goddess, Diana, will lose the visitors who flock here from all the world."

As he kept on talking the men became excited. Some one shouted, "Great is Diana of the Ephesians!" Then the crowd took up the cry, and they all shouted, "Great is Diana of the Ephesians!"

They rushed toward the theater. The crowd gathered on the way. They all poured into the great open theater, shouting at the top of their voices, "Great is Diana of the Ephesians!"

If one asked another what it was all about, and why they had come there, the only reply he got was, "Great is Diana of the Ephesians!" for most of them had not the dimmest notion of what the gathering was for.

Paul heard what was going on, and, brave man that he was, proposed to go to the theater and talk to the crowd. But his friends said, "No. You could do no good. They would not listen."

A Jew in the audience tried to say something to them, but when they saw him raise his hand to get their attention, they only shouted the louder, "Great is Diana of the Ephesians!" and not a word could he speak to them. For two hours the theater was filled with a confused, shouting mob. It was not a pleasant thing, and not quite safe. In their excitement they might go out on the streets and break into houses or kill people.

THE MOB BECOMES QUIET

After a while one of the high officials of the city came, and tried to speak. When they saw him, they gradually became quiet.

He made a little speech, advising them to go quietly away. "If this man Paul has done any wrong," he said, "Demetrius and his friends can take him to the courts and the judges will do justice. There is no reason for a riot like this." And so he dismissed them, and they all went home; and they had only succeeded in making Paul and his teaching better known than they had been before.

This is only one of the many times when Paul roused great opposition, but he went on doing what he believed to be right in spite of it all.

QUESTIONS

Why was the city of Ephesus famous?
What did Paul do in Ephesus?
Why were some of the workmen opposed to him?
What did the crowd do?
Who was "Diana of the Ephesians"?
Did the opposition hinder or help the spread of the Good News?
How does the story show Paul as a brave man?

HOW PAUL WENT TO ROME

SHIP:—The ships of Paul's day were very small compared with our own. Paul's ship could be carried on the deck of one of our great steamships.

THE CAPITAL OF THE WORLD

In the New Testament time the greatest city was Rome. It was the capital of a great empire, covering all the lands of the New Testament story, and many more.

Paul traveled in many lands and taught in many cities, but he had never been in Rome. He had planned to go there, and tell about Jesus, but one thing and another had kept him back.

At last he thought he saw his way to go. He wanted first to go back to the city where Christianity started, where he himself once lived—Jerusalem. Then, he said, he would go to Rome. There were already a few Christians at Rome, and he had written them a letter, and near the end of it told of his plan to visit them. This letter is in the New Testament, and is called "The Epistle to the Romans."

Then at Jerusalem Paul's enemies had him arrested and put in prison. For two years he was kept in prison. His case had not been tried, and yet he was not released.

PAUL APPEALS TO THE EMPEROR FOR TRIAL

At last he became tired of waiting, and he asked to be sent to Rome and tried by the emperor himself. He had a right to ask this, and the officers sent him to Rome.

So at last he went to the great city, but as a prisoner.

He did not go alone. Several other prisoners were taken. A captain and a band of soldiers went as guards, and a few of Paul's friends were allowed to sail on the same ship.

They went nearly all the way by water. But there were no great steamships to carry them. All the ships were sailing ships, with great oars to row when the winds were light. They did not run at certain times, nor have agencies where one could buy tickets, as at present. Each ship was independent, and went when it could get a cargo; and passengers made what arrangements they could.

So the captain found a ship, and the party all set sail on it. They went only part way on this, then had to find another ship. They found one carrying wheat to Rome, and set sail again.

In fine summer weather, with good winds, the sail across this sea, the Mediterranean, is very fine. The water is sometimes smooth and beautiful; the wind gentle and steady; and the ship moves on, day after day, under cloudless skies. But Paul and his party were going in the late fall, and storms and uncertain winds were not uncommon at such times.

From the first the voyage was uncertain. The winds were contrary. They had to anchor the ship in a little harbor of an island for a time. Paul advised not to go on, but they did.

A TERRIBLE STORM ON THE MEDITERRANEAN

Then, after a little, a furious storm arose. They took down the sails and let the ship go as it would. The storm became worse. The heavy-laden ship rolled from side to side. They were afraid it would go under, and they threw overboard some of the wheat to lighten it. Day after day passed. The clouds hung low. They saw no sun or moon or stars. They did not know where they were, or which way they were moving. Any day they might be tossed on the rocks. They did not try to eat nor sleep, but only to lie in the ship and hold on to the ropes, while the salt spray blew over them and the waves dashed high above the sides of the ship. They were all helpless together — the sailors and the captain and the soldiers and the prisoners and the passengers.

"BE OF GOOD CHEER!"

But when every one had given up hope, Paul tried to cheer them up. He said, "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

"For there stood by me this night the angel of God, whose I am, and whom I serve, saying, 'Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.'

"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

"Howbeit we must be cast upon a certain island."

Then one night about midnight the sailors, who knew the signs of the sea, thought that they were coming to land. They found that they were in shallow water. No one knew whether they were off a shore of sand or jagged cliffs, and in the black night there was danger if they struck the rocks. Everybody was awake now. Everybody was alert.

They must stop the ship from going aground, if possible. Over with the anchors! Everybody helped lift the great iron anchor — the captain and Paul and the prisoners and the soldiers and all. Splash! It was over! Then another anchor on the other side; then another and another — four great anchors to hold them in the sands. The ropes tightened, the anchors held, the ship was at last safe for the moment! But it was not safe for long.

PAUL BECOMES LEADER

In times like this the men who lead are the really great men. Paul, the prisoner, not the captain nor the master of the ship, became the leader. There were about two hundred and seventy-five people on the ship. As they crowded together, listening to the roar of the sea dashing on the shore, Paul spoke. "For fourteen days we have been in the storm, and you have had little food. Eat something now. It will be for your safety."

Then he took food himself, and thanked God for it before them all and ate. And they, cheered by his example, also ate.

SAFE ON SHORE AT THE ISLAND OF MALTA

By this time it was almost morning. When the day dawned they saw a bay with a beach, and decided that they could drive the ship on the sand there. So they cut the ropes that held the anchors, and steered for the beach. But on the way they ran into cross-currents, and could not bring the ship where they planned. The bow plunged into the sand and stuck fast. The stern was out in the water where the waves beat on it, and the great planks snapped and the stout old ship began to go to pieces. Some leaped into the sea and swam for the shore; the rest, some on planks and some on other things from the ship, floated ashore.

And so it came to pass, that they all escaped safe to land. The land was the island of Malta, a small island in the midst of the Mediterranean.

It was months after, that Paul at last reached Rome; but not one of all the people on the ship was lost in the great shipwreck.

QUESTIONS

Why was Rome important?

Why could not Paul go to Rome as he had planned?

What happened on Paul's journey to Rome?

Where was he shipwrecked?

What were some of the things Paul suffered because he was a follower of Christ?

Why does it pay to suffer for the right?

The Story of the Hebrew People

THIS short story of the Hebrew People is intended as a review of the stories which have been given in this volume and as a preparation for the stories which will be told in the volumes which follow. Some of the characters you have learned to know well. Others no less interesting you will come to know well in the other volumes.

Long, long ago there was a group of shepherd tribes living on the hills in the land of Canaan. There were cities and towns in the land, but the shepherd tribes lived in very few of them. For the most part they lived in black tents on the hillsides, and pastured their flocks on the slopes of the hills.

Yet they said, "The land is ours. Our fathers lived here, and their God gave them the land."

Then the children asked, "Who were our fathers? If God gave us the land, why is it not ours?"

And these are the stories the children were told.

The Story of the Hebrew People

THE STORY OF ABRAHAM

ONCE upon a time, the father of the Hebrews lived away off on a wide plain in the North. He was a great man, with flocks and herds, but he had no son; so his nephew was a son to him and his wife. His name was Abraham; his wife's, Sarah; and his nephew's, Lot.

For a long time he and his nephew lived on the wide plain, and tended their flocks, and took the wool of their sheep to Haran, a town near by, to sell to the merchants, who came on camels from far away.

At last, he took all his flocks of sheep and camels, and his tents, and his servants, and Lot and Lot's wife; and he and Sarah went on a long journey. They traveled and traveled, till at last they came to the hills of Palestine.

But he and Lot had many sheep and cattle, and the hills could not give pasture for them all; so Lot went down into the rich land of the Jordan valley, and Abraham stayed on the hills. One night as he lay sleeping, God spoke to him and said,

"Your descendants will be more than the stars in the heavens, and to them will I give all this land."

THE STORY OF ISAAC AND JACOB

Abraham became greater and greater, till he had many cattle, and many servants, and the kings of the land made treaties with him. He now had two sons, Ishmael and Isaac. Ishmael went off to live in the

THE SHEPHERD PRINCES OF ISRAEL

Drawing by Edwin John Prittie expressly for The Book of Life

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And Abram took Sarai his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Cannan they came.

"And Abram passed through the land unto the place of Sechem, unto the plain of Moreh. And the Canaanite was then in the land."

lands to the south. The descendants of Ishmael became the roving tribes of the desert, the Arabs. Even down to the present time they live in tents and they have changed very little from the days of Abraham. Isaac was a home boy, and stayed by the flocks of his father.

When Isaac became the head of the camp, he also was the friend of the great chiefs of the land. He in turn had two sons, Jacob and Esau, and they were as unlike as could be. Esau was a bold lad, who liked nothing better than to go off on a hunt. Jacob loved the flocks and stayed about the tents. Esau was the favorite of his father; Jacob, of his mother.

Now Esau was the older and by right should have been given the chief place in the family; and so his father intended. But his mother stole it away from him for her favorite, Jacob.

"Wait till my father is dead, and then we will see!" said Esau.

So his mother, who had come from the great plain in the North where Abraham had lived at first, sent

Jacob to her relatives, out of the way of his brother. She hoped he need stay only a short time; but it was many years before he came back again. When he did, he was himself the head of a great camp, with flocks of his own, and men to care for them, and twelve sons, whose names the Hebrew tribes bear.

Like his mother, Jacob had his favorites in the family, and that always makes trouble. One son, Joseph, he loved better than any of the others. Then, what do you suppose the older brothers did? They caught him one day a long way from home and sold him to a troop of merchants going with their camels to Egypt, a land far away to the southwest. His father had given him a fine coat, far too fine for a shepherd boy. They took it off, killed one of the many kids in the great flock, dipped the coat in the blood and took it to their old father.

"Here," they said to him, "is a coat we found. You can see if it is Joseph's."

"It is my son's coat," said the old man. "Some wild beast has killed Joseph."

ABRAHAM

Drawing by Edwin John Prittie expressly for The Book of Life

"And the Angel of the LORD called unto Abraham out of heaven the second time,

"And said, 'By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son,

"'That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

"'And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.'"

After many years had passed, and the sons were now men with children of their own, there came a famine in that land. In all the camps, up and down the hills, the children were crying with hunger, and the men and women were growing thin and hollow-eyed. But away off in Egypt, so they said among the tents, was food in plenty.

Jacob called his sons together and said, "Go to Egypt and bring food for us before we starve."

It was a long way to Egypt, but the shepherds went and bought food from the greatest man in Egypt, next to the king of the land.

THE DECEPTION OF JACOB

Drawing by Edwin John Prittie expressly for The Book of Life

"And Jacob went near unto Isaac his father; and he felt him, and said 'The voice is Jacob's voice, but the hands are the hands of Esau.'

"And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

"And he said, 'Art thou my very son Esau?' And he said, 'I am.'"

And lo and behold, that man was their own brother Joseph, whom they had sold into slavery years ago!

They did not know him, but he knew them. At first he pretended to be very stern with them. He told them they were spies, and put one of them in prison while he sent the others back with food. When they came back for more food he was still more harsh with them, till he made sure that they had learned to love their old father. Then he told them who he was and sent for Jacob and all the camp to live in Egypt.

THE STORY OF MOSES

While Joseph lived everything was happy. By and by, when Joseph and all who knew him were dead, a king arose in the land who made slaves of the Hebrews. For a long time their lot was hard. They cried to their God for help, and no help came.

Then God raised up a great leader, the greatest the people ever had in the old days, Moses. When he was a baby there was a law that all the Hebrew boy-babies should be killed; so his mother had put him in a little basket and fastened it at the edge of the river. The king's daughter found it and brought the baby up as her own.

THE FINDING OF MOSES

Drawing by Edwin John Prittie expressly for The Book of Life

"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

"And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, 'This is one of the Hebrews' children.'"

But when Moses was grown he wanted to help his own people and not to live in luxury as an Egyptian. After many adventures he tried to persuade the king to allow the people to go free. No indeed! The people were worth too much as laborers for that.

"If you will not," he said, "our God will send troubles on you."

"What is your God that we should care for him?" answered the king.

Then troubles, indeed, began to come to the people of Egypt! Flies, always many in Egypt, became a very plague. The cattle died of disease. Swarms of locusts ate all the growing crops. Great storms, with lightning and hail, swept over the land. After every disaster, Moses came to the king and said, "Can we go now?"

Each time the king said, "No." Then at last came a night when in every Egyptian house one of the family died; but no one among the Hebrews.

"Let the Hebrews go," cried the frightened Egyptians.

The king called for Moses, in the middle of the night, and said,

"Take your people and all that belong to them and go, as quickly as you can, before we are all dead."

Then all the people gathered their cattle and their goods, and hastened to leave the land, starting under the starlight before the break of day.

But the Egyptians repented that they had let their slaves go, and marched after them to bring them back; but God opened up a way for them right through the waters of a narrow sea that shut off their path, and so they got out of Egypt safe and sound.

For a whole generation they lived in the country south of Canaan. It is half a desert, and they had to fight for the right to hold springs of water for themselves and their flocks. But they were growing strong in all those years, and learning how to live in a wilderness and endure hardship. Moses was their leader in it all, the greatest, wisest and best man who ever led the Hebrew people. Then they came from the south of Canaan around to the east, and took some of the land on the east side of the deep valley of the Jordan. Here some of the Hebrews settled, content with the

rich pastures which looked so luscious and green after the gray desert. Here Moses died. He went up into a mountain where he could look over to the hills west of the Jordan, and he never came back.

"God himself has buried him," said the people.

THE STORY OF JOSHUA

The old leader had appointed a successor, a vigorous young warrior, Joshua. This man led the people over the Jordan, and God opened the way as he opened the way through the sea.

And here the Hebrews were in the old land where their fathers, Abraham, Isaac, and Jacob, had lived. They were wandering shepherds, just as their fathers had been; but now they had grown to be a great people with many flocks. They must fight for a chance to live in the land. They met some of the people of the land in battle. They made treaties with others. They spread over all the country, but many of the cities were still held by the old inhabitants.

JOSHUA LEADING THE HEBREW PEOPLE

Drawing by Edwin John Prittie expressly for The Book of Life

"And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

"And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest),

"That the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed and were cut off and the people passed over right against Jericho."

And so God had led them all the way till he brought them into Canaan.

This was the story of the olden times which the grandfathers told when the grandchildren said, "Tell us, please, where our people came from."

GIDEON'S ARMY

Drawing by Edwin John Prittie expressly for The Book of Life

"So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

"And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, 'The sword of the LORD, and of Gideon.'

"And they stood every man in his place round about the camp: and all the host ran and cried, and fled."

THE JUDGES

The people were not very united. Some lived far to the south, about Hebron and Beersheba, where Abraham and Isaac lived. Some lived much farther north; and between the two was a band of towns occupied by the old inhabitants of the lands. The people of the south and of the north had little to do with each other. Some lived on the eastern side of the Jordan, and the deep valley of that river almost cut them off from those on the western side. There was no single government to hold them together. When one part of the Hebrews were attacked by their enemies, the rest might come to their aid if they pleased—and they

often did not please. No nation can become great while thus disunited. This was called the period of the Judges, from a group of heroes known as the Judges.

DEBORAH

One of the Judges was a woman named Deborah.

There was danger that the old inhabitants would overcome the Hebrews. A king had risen among them who gathered an army to fight the Hebrews. Deborah, with a chieftain called Barak, called all the northern Hebrews, "Come up to fight for your freedom." Some did not come, but those who did fought a battle on a plain, where the Canaanite army thought they would have an advantage. But in the midst of the battle a fierce storm broke. The rain and hail drove in the faces of the enemy, and the ground became a bog, and the Hebrews drove the enemy into a little river, now swollen with the rain, which flowed across the plain. They said that God sent the storm to help them against the Canaanite king, Sisera. The Hebrews made a song about it, and sang how "The stars in their courses fought against Sisera."

GIDEON AND THE MIDIANITES

Once the Midianites, wild, rough desert tribes from the land east of the Jordan, found how weak the Hebrews were. They came over in harvest time with great troops of camels, put up their black tents, and robbed the people of the grain and other crops they had so carefully tended all the summer. Then the desert raiders went off, and the poor little Hebrew children had to live on whatever their parents could get for them. For several years this happened, and the Hebrews did not dare to fight the robbers.

At last a young man, Gideon, whose brothers had been killed by the robbers, gathered up a little army and dared to fight. His army was so small he knew that they could not win in open battle; so he did a very clever thing. He gave each of his little band of three hundred an earthen water pitcher and a torch. They were to surround the camp of the enemy, each with his torch hidden in his pitcher; then do as Gideon did. So they crept away in the darkness. When they were all about the camp they suddenly broke the pitchers and flashed out the lighted torches and shouted, "The sword of the Lord and of Gideon!" The soldiers of the enemy, waking in confusion, supposed that every one they saw was a foe, and ran away fighting in the dark with each other. Those who were left got across the Jordan and went back to their camps in the desert as fast as they could, and the Hebrews had no more trouble with them.

THE PHILISTINES

During all these years another people were growing up on the shore of the Mediterranean Sea west of the southern hills. They were called the Philistines, and they were in some ways a stronger and more warlike people than the Hebrews. It was from them that the land of the Bible came to be called Palestine, which is its name to this day.

The Philistines, after they gained the plains by the sea, pressed back into the hills. For several generations they warred with the Hebrews, and it seemed likely that they would be masters of all the country. Many were the battles fought between the two little peoples, and for a long time the Hebrews paid tribute to the Philistines.

Once, when the Philistines came up to fight, the Hebrews took the most sacred thing they had into battle with them. It was called the ark of God. They thought God would go with this ark and give them victory. But the Philistines only fought the harder and took the ark off to their own land, after a sore defeat for the Hebrews. Later they sent back the ark, but they did not give freedom to the Hebrews.

The Philistines were more united than the Hebrews. The Hebrews began to think that if they were ever to win their freedom, they must be united also.

SAMUEL

At that time they had a Judge, an old man whom all the nation honored, named Samuel. When he was a boy, he had lived in the temple. You know the story: how one night the boy Samuel heard God call him and thought it was the old priest. He grew up to be a leader of the people. He had sometimes gathered them for battle against the Philistines, and had led them to victory, but had never been able to free them entirely. A Philistine army might at any time march up to a Hebrew town and say, "Give us fifty sheep and a camel's load of wheat," and the Hebrews had to give what was demanded.

The people became restless under this. They thought if they had a king they could all stand together. They began to say to Samuel, "Give us a king."

THE EARLY KINGS

SAUL

At last Samuel met a man, tall, strong, a fine, kindly man, named Saul. He was a farmer's son, and his

SAUL ATTEMPTS TO KILL DAVID

Drawing by Edwin John Prittie expressly for The Book of Life

"And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

"And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night."

life out of doors gave him the body of a warrior. Samuel talked with him and was pleased with his good sense and modesty. He told Saul that some day he would be king, and Saul went back to his farm and said nothing.

Sometime later messengers ran breathless to all the villages of the Hebrews. They said that a Hebrew town was besieged by enemies; who would gather an army and help them?

Then Saul showed that he was worthy to be king. He gathered an army, drove back the enemy and relieved the town; and all the people said, just as Samuel had done, "This is the man to lead us."

So the great, strong, quiet farmer became the first king of the Hebrews. During all his reign he was trying to free the people from the Philistines. Sometimes he chased their armies out of the hills, but they always came back, and at last he died in battle with them. His reign began gloriously, though the farmer-king had no splendid court and no palace and no armed guards about him, as did the kings of the great empires of the world. Later on, his reign was not so glorious. He became a moody, jealous man; at times he was

actually insane. He had a son, a fine, lovable young man named Jonathan.

DAVID AND JONATHAN

This son became the great friend of another young man, David, who had been a shepherd boy in Bethlehem. You know the story of David: how, in one of the Philistine wars, he killed a huge warrior, Goliath, with a stone from his shepherd's sling. This had made him a great hero among the people and he had been made an officer in Saul's army. But Saul was jealous of his popularity. He tried to kill him, and David had to go away and hide in the caves of the wilderness. Saul was angry that Jonathan remained his friend.

"Do you not see," he said, "that all the people admire him, and that he, and not you, will be king after me?"

And so indeed it fell out; but not because Jonathan and David quarreled. They remained to the end warm friends; and had Jonathan lived, he would have been king and David would have been his loyal friend.

But in the same battle in which Saul died, Jonathan also fell. David, at the demand of the people, became king. At first he only held the southern part of the country, but later he ruled it all.

David's reign was long and prosperous. He finally drove back the Philistines and compelled them to stay at home on the plains near the sea. He captured the city of Jerusalem, up to that time still held by the old inhabitants, and made it his capital. In his time the Hebrews became a nation with whom other nations were willing to make treaties. No longer were they a mere disunited collection of shepherd tribes; and it

was largely due to the energy and ability of David, the king who had been a shepherd boy.

SOLOMON

The next king, Solomon, the son of David, was able to do still more because he could begin where his father left off. He made alliances with the kingdoms about. He built palaces and a temple at Jerusalem. The Hebrews, who had seen no splendid cities, thought these buildings were very wonderful. The temple stood for over three hundred and fifty years, and every generation it grew dearer and dearer to the people.

THE RETURN OF KING REHOBOAM TO JERUSALEM

Drawing by Edwin John Prittie expressly for The Book of Life

"Then King Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore King Rehoboam made speed to get him up to his chariot, to flee to Jerusalem."

David was a poet; and the people later loved to think that the most beautiful poems they had must have been written by him. Solomon, they said, was a very wise man, and they told of his wise sayings and clever judgments in court cases.

THE GREAT REVOLT

The great buildings and the splendid courts and the fine gifts sent by Solomon to win the friendship of other kings cost a great deal. The people paid heavy taxes, till they sometimes wished their king was not so

splendid. They were proud of him and of all he did. But when he died, they came to his son, Rehoboam, who was the next king, and asked him to make their taxes lighter.

The young king was foolish enough to refuse. Then the people were angry. "To your tents, O Israel," they said. "Now see to thine own house, David." The whole northern part of the land, ten tribes, to count in the way of old Hebrew custom, refused the king. The smaller southern part, two tribes, accepted him. The northern part was called Israel; the southern, Judah, from the larger of the two tribes.

So the descendants of David continued to rule at Jerusalem over a much shrunken kingdom, and up north, in the land made famous by Gideon and Deborah and many other old heroes, a new king was chosen. Neither kingdom ever became as great as the old kingdom was. The northern kingdom, Israel, was the larger, and had the most fertile land and the most people; but it had a great many changes in its kings. There were wars, and new kings overthrew old, and the land was often in confusion. Both countries had some kings who were wise and some that were foolish; but none of them became so great or so famous as David and Solomon.

THE PROPHETS

There was another class of men during these long years who became more famous than the kings. These were the prophets. They were men who tried to lead the people to care for their God. They told the people what God wanted them to do. Sometimes the people did not like it. Some of the rich people wished to oppress the poor. Others wished to cheat in business,

THE PROPHET

Drawing by Edwin John Prittie expressly for The Book of Life

while the rulers wished to take money for giving help to those who came to them. The prophets said all these things were wrong. Some of the people were unkind and cruel. They thought that if they gave a gift to the temple God would not care about the other things.

When the people would not listen to them, the prophets tried to get their attention.

AMOS

One of them, named Amos, was a shepherd. He wanted to tell the rich people they should not oppress the poor, but what rich man would listen to him, a poor man in a shepherd's coat? So he came out once when a great crowd was gathered and began to speak. He began to say that God would punish the countries around for their sins. Now the Hebrews had been at war with the countries about, and they were ready to listen when he said:

"For three transgressions of Moab, yes, for four, God will punish that people.

"For three transgressions of Edom, yes, for four, God will punish that people.

"For three transgressions of the Philistine city Gaza, yes, for four, God will punish that people."

"Good!" the rich men must have said. "That shepherd is talking sense. We will listen."

Then, when he had the attention of all the crowd, he thundered out:

"For three transgressions of Israel, yes, for four, God will punish YOU"; and he told them in very plain language what wrong they had done to the weak and the poor.

"Do you think," he said, "that you can do wrong and then come and worship God and have him pleased with you? No! Do right, be just to those who work for you, care for the poor widows and orphans, do not oppress the poor. That is what Jehovah wants."

ISAIAH

One prophet, Isaiah, was often in the king's court and tried to lead the king and the people to do what he thought right. In his day, Egypt, an empire south of them, was trying to urge them into a war with Assyria, an empire to the north. Isaiah was sure this was wrong and foolish. "Trust God," he said. "Do not trust Egypt." But the people would not listen.

So one day he came out on the street dressed very queerly. He had laid aside the rich robes of his court dress. He had on only ragged garments. Not a beggar in the street was dressed so poorly.

"Look at Isaiah!" said the people. "He looks as though he had been taken captive and was on his way to be sold as a slave."

Now that was just what he wanted them to think.

The next day he went on the street again in the same dress. Everybody in the city was talking about it now — how the rich man from the court, Isaiah, was going about the city looking like a captive of war.

They all knew that Isaiah was a prophet, and that he was trying to tell them something he believed God

wanted them to hear. Perhaps the next time he came out they gathered in a city square to see if he would not have something to say.

He said, "You wonder why I do this. I will tell you. This is a sign against Egypt. That country wants you to go into war. Her people promise you help if you will. Egypt will never give that help. She herself will be captured. Her people will be led away captive, clothed as I am. Then you will say, 'Ah! That was the nation in whose strength we trusted! What shall we do now?'"

EZEKIEL

At a later time there was another prophet, named Ezekiel. In his day, the Hebrews had lost almost all their power as a nation, but some of them were saying, "Our capital city Jerusalem never will be taken by an enemy. God will not allow that. If it is taken, then we shall know that our God is very weak and we shall not worship him any more."

Ezekiel believed that if the city was taken by the enemy it would not be because God was too weak to prevent it, but because the people had done wrong. God would not try to save the city.

Ezekiel wanted to make them see clearly that he believed this. Perhaps they would not understand it if he only said it; so he acted it out.

Ezekiel took a clay tablet, like a large slate, and drew in the soft clay a map of the city. Then he put it down on the ground. All about it he built little mud forts, as though he were going to besiege the city. He took a sheet of iron and set it up between himself and the city. Perhaps those who watched him asked each other, "Has Ezekiel gone crazy? Why is he

making mud forts, and playing with a map of Jerusalem on clay?"

It was not boy's play. It was an attempt to show them that, when the enemy came against Jerusalem and built forts, God would not help the city. He would be shut off from it as though a sheet of iron was between him and the city.

The people might forget what he said, but they would not forget what he did.

So the prophets tried to make the people remember their message. They differed in many ways, but they were all alike in one thing; they were sure that God wanted them to speak to the people. They were bold, brave men, not afraid to stand up for what they believed to be right. They did more for their nation than any of the kings who lived in the palaces.

ASSYRIA AND THE HEBREWS

During these long years there was one great nation, more powerful than any other. The name of the nation was Assyria.

The king of Assyria sent his army into Palestine, or any of the other countries of all that part of the world, and said, "Pay me a great sum, or I will destroy your land and burn your cities." Usually they did not feel able to resist, and the king of the little country brought out his treasures, made the rich bring in their money and the poor give up some of their sheep or goats, and so try to buy off the terrible Assyrian army. Then every year they had to send caravans of camels to Nineveh, the Assyrian capital, loaded with tribute, to satisfy Assyria and keep the cruel army away. Almost every year, somewhere in the wide empire, some

small nation refused to pay the heavy tribute. That usually brought only worse trouble on them.

Israel sometimes refused to pay tribute. Finally Assyria sent an army, captured and burned the capital, Samaria, took away the king and thousands of the most prosperous people, and made them live in lands far away. In their place they brought in other people from distant countries, and put over them, not another Hebrew king, but an Assyrian governor.

THE HEBREW PEOPLE GOING INTO CAPTIVITY

Drawing by Edwin John Prittie expressly for The Book of Life

"And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

"And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon."

"Now," they said, "we will have no more rebellion in Israel."

This was the end of the northern one of the two kingdoms of the Hebrews. The southern, Judah, lasted for about one hundred and fifty years longer.

Before the close of this hundred and fifty years Assyria became weaker. They had lived by robbing their neighbors, and that comes to an end after a while.

THE CONQUEST OF JUDAH BY BABYLON

Then arose Babylonia, an ancient nation, old before the time of Abraham, which had been obliged to

see Assyria for long centuries more powerful than itself. When Assyria became weak, Babylonia attacked her, and Assyria fell with not a friend in all the world to mourn her loss. That was the result of being cruel and trying to get all she could from others.

Then Babylonia began to send out her armies and demand tribute, just as Assyria had done. Judah paid for a time, then revolted and refused to send any more money or goods to Babylon, the capital city of the empire.

Babylonia sent a great army to Judah, took Jerusalem, burned the houses, broke down the walls, killed many of the people, and sent many of the rest to live in the villages in Babylonia.

It was a sad time for the people. They saw their old homes burned and many of their neighbors killed. They were marched away by stern soldiers to a strange land.

So ended the kingdom of Judah. Every king since David's time had been of his descendants, but that was all over now. There were no more kings in Jerusalem.

If you ask what right Assyria and Babylonia had to demand tribute from smaller and weaker countries, you are raising a question they never asked. They were strong enough to do it, and that was enough. But it is not true that "might makes right," and nations ought to help each other like brothers.

AFTER THE EXILE

The time when so many of the people lived in Babylon was called by them the exile. An exile is one who is away from his home or his native land. Some of them longed to get back to the green hills of Palestine again. They remembered their God, and on the Sabbath Day came together to pray to him.

At last Babylon fell, in turn, before a new, strong empire, Persia. The Persian king was named Cyrus. When he asked his generals how it was that they had been able to conquer so strong a kingdom as Babylon, probably one said, "It is because our armies are so strong."

But a wiser man said, "It is because the Babylonians were so weak."

"But what made them weak?" Cyrus must have asked.

"I will tell you," said some wise man. "In the villages of Babylonia are thousands of people who are not Babylonians. They have been brought here from other countries. They hate Babylonia. They were glad when the empire fell. No country can be strong with so many discontented people in it."

"We do not wish Persia to be weak in this way," said Cyrus. "Send these people back to their homes."

The Hebrews were very glad. God, they said, had put this thought into the heart of Cyrus.

Those who could went back; but many had business or families so that they could not go, and for hundreds of years many Hebrews lived in Babylon.

Those who went back to Jerusalem had a hard life for a long time. There were years when the harvest was poor, and sometimes they had hardly enough to eat. They tried to rebuild the old city, but those who came back and those who had never gone away were all together so few in numbers that they could not rebuild the old city. After sixteen years they built a temple, but it was almost a hundred years before the walls of the city were built.

Then Nehemiah, a man who had been in the court of the Persian king, gave up his life in the court and

came back to Jerusalem to help his own people. He put some of his own courage into the rest of the people, and they worked with a will, till the wall was built again.

They had learned one lesson,—not to rebel against a great empire. They were almost always friends with Persia, and every day prayers were offered for the empire.

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM

Drawing by Edwin John Prittie expressly for The Book of Life

"Moreover the old gate repaired Jehoiada, the son of Paseah, and Meshullam, the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof."

THE MACCABEES

In time Persia passed away, and troubles came again to the Hebrews. At one time they were under a king who tried to make them forget the religion of their fathers. Then they felt that they must fight for freedom to worship God. They were led by a very skilful leader, Judas Maccabeus, and by his brothers after his death. The nation became free for the first time since the old days of Assyria. But those were the days of great empires, not of small kingdoms; and Palestine soon became part of the great empire of Rome, the Province of Syria ruled by native kings, but only under the direction of Roman governors. Later, in 64 A.D., Palestine rebelled and Jerusalem was totally destroyed by the Emperor Titus after a terrible siege of two years.

During all the five hundred years after the days of Babylon, the important thing was not who sat in the governor's palace at Jerusalem, or what nation ruled over them. Rather, it was the question of what the people were thinking. They were thinking of God. They could not understand how he could love the nation and let other nations rule over it. But they did not give up trusting him. They hoped that some time God would give them a kingdom again, with a great and good king of their own. This king they called the Messiah, and when Jesus came, some of the people thought he would be the Great King. But God planned something better for the world than even a great Hebrew kingdom.

Hebrew children still asked their parents to tell them about the old times. But now they were no longer a group of shepherds on the hills of Palestine. They lived in many cities in many lands. Some were still in Palestine. Some were far west in Rome, the capital of the great empire; some, far east in Babylon the ancient. Some lived in Egypt, where the Hebrews had been slaves long ago, and some were in cities far north of Egypt, cities of Greece and Macedonia. Wherever they were, they still told the children the old stories of Abraham and Joseph and Moses, and taught them to love God and to keep his law.

That is the long story of the Hebrew people in the Bible times.

QUESTIONS

The Story of Abraham

Who was Abraham?
What long journey did he take?
Who was Lot?

The Story of Isaac and Jacob

Who were Isaac and Jacob?
Which one stayed at home?
What sons did he have?
Which of these stayed at home?
How did Jacob get the chief place in the family?
How did Jacob suffer for having done wrong?
Who was Jacob's favorite son?
What happened to him?
What did Jacob suppose had happened?
Where did Jacob's sons go to buy food in famine?
Who sold them the food?
What did Joseph do for his father?

The Story of Moses

Who was Moses?
How was his life saved when a baby?
What did he want to do for his people?
Why did the Egyptians object to the Hebrews leaving Egypt?
Why did they consent at last?
Where did the Hebrews live for a time after leaving Egypt?
Who died alone on a mountain?

The Story of Joshua

Who appointed Joshua to succeed Moses?
What did he do for the Hebrew people?

The Judges

Who were the Judges?
How did Deborah help the people?
What trick did Gideon play against the enemy?
Who were the Philistines?
Who was Samuel?
Why did the people want Samuel to choose them a king?

The Early Kings

What farmer was made a king?
Who was his son?
Who was the second king?

What did he do for Israel?
Who was the third king?
What famous building did he build?

The Great Revolt

How did a young king lose part of his kingdom?
What were the names of the two Hebrew kingdoms?

The Prophets

Who were the prophets?
How did a shepherd-prophet win the people to listen to him?
What did he say they should not do?
What prophet was often in the court?
Why did he once put on clothes like a captive in war?
Why did Ezekiel make a map of Jerusalem?
How did the prophets show they were brave men?
Can people be brave in the same way now?

Assyria and the Hebrews

What was Assyria?
How did Assyria make life hard for the Hebrews?
Where were some of the people of Judah taken?
Have strong nations a right to oppress weaker nations?

After the Exile

What is an exile?
Did the exiles forget God in Babylon?
What great nation conquered Babylon?
Why did their king, Cyrus, allow the Hebrews to go back home?
Why could they not all go back?
Why was life hard for those who went back?
Who was Judas Maccabeus?
What did the Hebrews hope for?
What was the Messiah?
What did the Hebrews teach their children about God?
Have we to-day any reason to love God?

The Persons of the Ancient Stories of the Hebrews

I. The Early Days

Abraham, who came into Canaan from Haran. Abraham's sons were:

Isaac and Ishmael. Isaac's sons were:

Jacob and Esau. Jacob had twelve sons:

Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Dan, Asher, Joseph, Benjamin. Joseph was sold as a slave into Egypt, and became the next to the king. Joseph's sons were:

Ephraim and Manasseh.

Moses was the great leader who brought the Hebrews out of Egypt. Moses had a brother and a sister:

Aaron and Miriam.

Joshua was the successor of Moses, who led the Hebrews into Canaan.

II. The Judges

There was a group of leaders called Judges. They lived in the days before the Hebrews had kings, and fought off the peoples who wanted to take their land. These peoples were the Canaanites, who had held the land before; the Moabites, Midianites, and Ammonites from the east; and the Philistines, from the land near the Great Sea in the southwest. The names of the six greatest Judges were:

Ehud, who dared to go alone and kill an invading Moabite king.

DEBORAH, who urged a war for freedom from the Canaanites.

GIDEON, who routed a great army of Midianites with three hundred brave men.

JEPHTHAH, who drove back a great invasion of Ammonites.

SAMSON, who was a strong man and fought the Philistines single-handed.

SAMUEL, who gathered an army against the Philistines.

III. THE GREAT KINGS

Samuel chose the first king for the people.

SAUL was the first king. Saul's son was JONATHAN, who died in the same battle with his father, Saul.

DAVID was the second king.

David's son

SOLOMON was the third king. He was famous for his wealth and his great buildings. He built a temple which stood for four hundred years. But he taxed the people heavily, and when he died the kingdom divided.

IV. THE TWO KINGDOMS

THE NORTHERN KINGDOM ISRAEL

The kingdom of Israel had many kings of different families.

Some of the most famous were:

JEROBOAM, who founded the kingdom.

OMRI, who fought with a great empire, Assyria. His son was

THE SOUTHERN KINGDOM JUDAH

The kingdom of Judah was always ruled by kings of the house of David.

Some of the more famous kings were:

REHOBOAM, son of Solomon, whose foolish and arbitrary conduct caused the division of the kingdom.

AHAB, who reigned in the days of a great prophet, Elijah.

JEHU, who tried to reform a falling nation.

JEROBOAM II, who had a long and prosperous reign.

HOSHEA, at the end of whose reign the kingdom was destroyed by Assyria.

The people of the Northern Kingdom never came back from captivity to reestablish the nation as did the people of Judah.

ASA, a good king with a long reign.

UZZIAH, who ruled at the same time as Jeroboam II.

HEZEKIAH, a good king, who foolishly fought with Assyria.

MANASSEH, a bad king, who did great harm to Judah.

JOSIAH, who tried to reform the worship of God.

ZEDEKIAH, whose reign ended in the conquest of Judah by Babylon.

THE CAPTIVITY

For fifty years Judah had no rulers.

AFTER THE CAPTIVITY

Cyrus, King of Persia, conquered Babylon and let the Hebrews who wished return to Palestine.

Two men are famous in this period:

EZRA, a priest who was a reformer.

NEHEMIAH, a governor, who rebuilt the walls of Jerusalem.

Memory Verses for the Weeks of the Year

I. God

1. God is love. —I John 4:8.
2. God is our refuge and strength, a very present help in trouble. —Psalms 46:1.
3. Know ye that the Lord, he is God:
   It is he that hath made us, and not we ourselves. —Psalms 100:3.
4. God is able to make all grace abound toward you. — II Corinthians 9:8.
5. God is a Spirit; and they that worship him must worship him in spirit and in truth. —John 4:24.

II. God's World

1. In the beginning God created the heaven and the earth. —Genesis 1:1.
2. The heavens declare the glory of God. —Psalms 19:1.
3. He causeth the grass to grow for the cattle,
   And herb for the service of man. —Psalms 104:14.
4. He appointed the moon for seasons;
   The sun knoweth his going down. —Psalms 104:19.
5. He gave us rain from heaven, and fruitful seasons. —Acts 14:17.

III. Christ

1. He that hath seen me hath seen the Father. —John 14:9.
2. In him was life, and the life was the light of men. —John 1:4.

3. God so loved the world that he gave his only begotten Son. —John 3:16.

4. We have peace with God through our Lord Jesus Christ. —Romans 5:1.

5. I live; yet not I, but Christ liveth in me. —Galatians 2:20.

IV. Thanksgiving

1. O give thanks unto the Lord, for he is good. —Psalms 107:1.

2. Bless the Lord, O my soul, and forget not all his benefits. —Psalms 103:2.

3. Be thankful unto him and bless his name. —Psalms 100:4.

4. In everything give thanks. —I Thessalonians 5:18.

V. Prayer

1. O thou that hearest prayer, unto thee shall all flesh come. —Psalms 65:2.

2. Watch and pray, that ye enter not into temptation. —Matthew 26:41.

3. Teach me thy way, O Lord, and lead me in a plain path. —Psalms 27:11.

4. Our help is in the name of the Lord, who made heaven and earth. —Psalms 124:8.

VI. Obedience

1. Obey my voice, and I will be your God, and ye shall be my people. —Jeremiah 7:23.

2. This is the love of God, that we keep his commandments. —I John 5:3.

3. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. —Psalms 119:33.

4. Be ye doers of the word, and not hearers only. —James 1:22.

VII. Love

1. A new commandment I give unto you, that ye love one another. —John 13:34.

2. All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. —Galatians 5:14.

3. A friend loveth at all times. —Proverbs 17:17.

4. I say unto you, Love your enemies. —Matthew 5:44.

VIII. Kindly Thoughts and Words

1. Be kindly affectioned one to another. —Romans 12:10.

2. A soft answer turneth away wrath. —Proverbs 15:1.

3. Let us follow after the things which make for peace. —Romans 14:19.

4. Let not mercy and truth forsake thee. —Proverbs 3:3.

5. Be ye kind one to another, tenderhearted, forgiving one another. —Ephesians 4:32.

IX. Generosity

1. It is more blessed to give than to receive. —Acts 20:35.

2. Freely ye have received, freely give. —Matthew 10:8.

3. Give and it shall be given unto you. —Luke 6:38.

4. God loveth a cheerful giver. —II Corinthians 9:7.

X. Truth-telling

1. Thou shalt not bear false witness against thy neighbor. —Exodus 20:16.

2. Lying lips are abomination to the Lord. —Proverbs 12:22.

3. Putting away lying, speak every man truth with his neighbor. —Ephesians 4:25.

4. Keep thy tongue from evil, and thy lips from speaking guile. —Psalms 34:13.

XI. Industry and Laziness

1. We commanded you, that if any would not work, neither should he eat. —II Thessalonians 3:10.

2. The labor of the righteous tendeth to life. —Proverbs 10:16.

3. Whatsoever thy hand findeth to do, do it with thy might. —Ecclesiastes 9:10.

4. In all labor there is profit. —Proverbs 14:23.

XII. Honor for Parents

1. Honor thy father and thy mother, as the Lord thy God hath commanded thee. —Deuteronomy 5:16.

2. A wise son maketh a glad father,
But a foolish son is the heaviness of his mother.
—Proverbs 10:1.

3. Children, obey your parents in all things.
—Colossians 3:20.

4. Keep thy father's commandment,
And forsake not the law of thy mother.
—Proverbs 6:20.